

EVEL  
ONE

# THE CHURCH SCHOOL

PILGRIM EDITION

A MAGAZINE OF CHRISTIAN EDUCATION

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GOVERNMENT  
By Elihu Vedder

THE GRADED PRESS

150 Fifth Avenue, New York City.

Published Monthly.

Price \$1.25 per Year, in clubs of six  
or more to one address, each  
per Year, \$1.00; per copy 15 cents.

July, 1920

# PICTURES FOR BEGINNERS



Artist—Julien de Vriendt

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With children from three to five years of age the pictures supply 50% of the interest, 75% of the understanding, and 80% or 85% of the remembrance of the lesson.

This picture is from the Teacher's Text Book, in larger size in Child's Folder and still larger size for Class use.

## I should not know how to teach without them

"I have been teaching graded lessons to 'Beginners' for over three years and find the pictures an invaluable aid. The children love them and are as much interested in the 'picture' as they are in the story. They are not unappreciative of the beauty of the illustrations and whenever funds will permit we have our pictures framed. We have several on our walls now and they certainly enhance the attractiveness of our little room and are of never failing interest to visitors and ourselves.

"We usually review our lessons from the picture, as no other method gives such good results. Where the story makes mention of unfamiliar plants, animals, dress or mode of living, or where geographical features have an important bearing on the subject, only through the aid of the picture can the little ones really get a clear understanding of the lesson.

"Sometimes we use our pictures to recall the verses for the quarter, going from picture to picture, and quoting the Bible truth connected with each. As Beginners never learn a verse merely by rote, but as an expression of the thought of the lesson, this is the best method of text review.

"Frequently we let the picture guide our song service—the picture suggesting the songs we shall sing."

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14 Beacon Street, BOSTON  
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CHICAGO

# THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

Continuing The Pilgrim Magazine of Religious Education

VOL. I

JULY, 1920

No. 10

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**I**F patriotism is to be wider it must cross national boundaries. A day which is new will be found brightening lands which do not come within the narrower divisions. The man who scoffs at what is called "Internationalism" is apt to be ill-supplied with ideals and tends to place limits upon the spiritual reach of Christianity which were not fixed by its Founder. The word patriotism cannot long be defined as limited to love of one's country or of the people dwelling therein. It will in the new day mean loyalty to the ideals which a rightly organized civilization expresses, and which become concrete in a true government. Love of people rather than love of land, loyalty to high purpose rather than to geography, concern for human welfare rather than for the success of a clan must become the dominant element in the thought and feeling of any truly great people. The work of creating and illustrating the ideals which have this range belongs to those who are stimulating and guiding the child mind of the race. Where better than in the home and in the church school can the right impulse be given? It will require no little courage on the part of the leaders of thought to accept the mandate for the guidance of minds of the young, and to adopt a new appraisal of the values which have hitherto been found in the sanctions and symbols of patriotism; but the challenge is here and a definite response to it on the part of those who are dealing with the thinking of childhood will be widely welcomed.

—FRANK MASON NORTH.

## CONTENTS

COVER — Government — Reproduction of painting by Elihu Vedder	1	A SUNDAY SCHOOL PICNIC ON THE COOPERATIVE PLAN - Jeanette E. Perkins	19	RELIGIOUS EDUCATION A NATIONAL NECESSITY Rockwood Harmon Potter	30
THE EDITORS' OUTLOOK - - - -	2	DEVELOPING A TASTE FOR GOOD READING Luther A. Weigle	22	THE SUPERINTENDENT'S GUIDE TO THE JULY LESSONS - - - -	32
SHALL WE CLOSE OUR CHURCH SCHOOLS THIS SUMMER? - - - -	3	"BOOKS FOR EVERYBODY" - - - -	26	HOME MISSIONARY MONTH Herbert Wright Gates	34
AMERICANIZATION THROUGH CHURCH AGENCIES - Mabel Ansley Murphy	4	THE WORLD OF CONSUMPTION Arthur E. Holt	27	THE DAILY VACATION BIBLE SCHOOL Ida F. Merriam	35
RELIGIOUS EDUCATION IN DEMOCRACY John W. Shackford	5	NEW PLANS FOR THE SUMMER - - - -	28	THE MEN'S BIBLE CLASS Homer A. Watt	37
CANADIAN TRAINING IN DEMOCRACY P. R. Hayward	10	AMERICAN MAYFLOWER COUNCIL - - - -	29	MUSIC AND PAGEANTRY AT TOKYO H. Augustine Smith	40
COMMUNITY AMERICANIZATION Fred Clayton Butler	13			ON TO TOKYO! - - - -	41
NOW FOR A GOOD TIME Ernest Bourner Allen	16			GLADYS' RED, WHITE, AND BLUE DAY Caroline Sherwin Bailey	42
THE FOURTH OF JULY THE "NEW CITIZENSHIP DAY" Sidney L. Gulick	18			HOW THE FLAG WAS RAISED Genevieve Sherer	44
		THE GRADED PRESS 150 FIFTH AVENUE, NEW YORK CITY PUBLISHED MONTHLY Price, per year, \$1.25; Club Rates, in clubs of six to ONE ADDRESS, each, per year, \$1.00. Copyright, 1920, by Arthur F. Stevens. PILGRIM EDITION		THE CHILDREN'S FRIEND Jessie Eleanor Moore	46

# The Editors' Outlook

**E**DWIN E. SLOSSON has a pertinent article in a recent number of *The Independent* on "The Future of Anti-Prohibition." The two paragraphs which we quote are especially suggestive, one showing how the fight centered around the saloon, the other indicating what a transformation a dry generation would produce.

"The saloon in America has been gradually becoming disreputable for many years. Self-respecting saloonkeepers have felt the opprobrium and have been getting out of the business for the sake of their children. The saloons thus fell into less respectable hands and so became increasingly obnoxious to the community. Outlawing the saloon deprives it of the support of law-abiding men. So liquor selling automatically degenerates under prohibition, no matter how laxly the law is enforced, until finally it is suppressed by common consent as a public nuisance. The saloonkeeper loses his case whenever he takes it into court, even if the judge decides in his favor. The Legislatures may fuss as much as they like about the difference between 4 per cent and 2.75 per cent, for the longer they talk the more people are convinced that there is something wrong about the liquor business.

\* \* \* \* \*

"If a whole people could be kept from alcohol long enough to sober up completely and to forget it, say a generation or two, then it might be safe to abolish prohibitory laws, for it would be a long time, if ever, before they would fall into the old drinking habits. But there would then be no demand for the repeal of the law, for people would have come to feel it no more an infringement of their freedom than prohibiting spitting on the street, driving to the left or carrying a gun."

**T**HE passing away of Rev. Francis N. Peloubet, at the age of eighty-eight, will be of interest to a great many Sunday-school students. His was a life full of helpfulness, and thousands will bear witness to the assistance and inspiration which he has given them. When the uniform Sunday-school lessons came into being in 1873 there arose an early and urgent demand for a scholarly and practical commentary on the lessons for each year. In 1875 the first volume of "Peloubet's Select Notes on the International Sunday-School Lessons" made its appearance. Since that time this volume has appeared annually. Besides *Select Notes* and a special series of Sunday-school quarterlies, Dr. Peloubet was the author of *The Loom of Life, Front Line of the Sunday School Movement, Studies in the Book of Job, Select Songs for the Sunday School, The Revision of the Oxford University Bible Helps, Cyclopedic Concordance, Revised Edition of Smith's Bible Dictionary, International Bible Dictionary, Treasury of Bible Information, and Oriental Life*. He has devoted his entire life to God's ministry, and he passes away beloved by all who knew him personally or through his writings.

**A**S the summer days of camping and life in the open approach, it is interesting to note Dr. David Sneden's suggestions as to the special objectives of scouting for girls, as given in his address before the sixth national convention of Girl Scouts, Philadelphia, in January of this year, and reported in *School and Society*

(February 14, 1920): "Experience thus far seems to establish the following as valid principles in determining desirable objectives for Girl Scout education:

"1. Girl Scouting must be a type of education that attracts and lures rather than compels and drives. It must, therefore, set large store by the normal instincts of adolescence and the social valuations at the time influential. In very full measure it must exemplify the democratic pedagogy of self-activity, voluntary effort, concrete achievement, and willing yielding to superior leadership.

"2. Girls growing up under urban conditions are largely debarred from simple out-door recreations, and especially those involving nature contact and exploration. But almost every complete modern conception of normal growth conditions lays heavy stress on extended outdoor activities and contact with nature. Furthermore, other existing agencies than scouting have neither the ideals nor the means of accomplishing education, except among the prosperous. Hence, here appears a scouting field of first-class importance.

"3. Many girls of city and country are poorly placed as regards organized recreation, and existing agencies meet the need very inadequately. Here also a courageous program of scouting can achieve valuable results, especially if it will interpret recreational activities essentially as complementary and offsetting to normal home, school, and workshop life. (Here again are extensive possibilities for development of simple outdoor activities, for which leaders also will require extensive voluntary effort and some training.)

"4. Modern life increasingly deprives girls as well as boys of opportunities for amateur creative activities of a realistic nature. Public schools are only slowly developing means of offsetting this deprivation. Scouting can give valuable service here, as its plans already contemplate.

"5. To what extent can the intimate and voluntary group associations under fine leadership created by scouting lead to the growth and application of higher ideals of health, home life, personal culture, religious participation, and vocation—ideals of a delicate and somewhat elusive nature which the home can not produce because they take their chief vitality from the self-evolved or fashionable standards of groups of equals, and which the school produces very imperfectly because of the necessarily public and mechanical nature of its means and methods? This is surely a large and important, but as yet slightly explored field."

**O**UR cover picture is a reproduction of the painting by Elihu Vedder in the central Tympanum over the door leading into the reading room of the Congressional Library at Washington. It is entitled, "Government," and represents the conception of a Republic as the ideal State. Note that the posts supporting the marble seat are the shape of the antique voting-urn, suggesting that the democratic form of government depends for its safety upon the maintenance of the pure and inviolate ballot. Note the golden scepter (the golden rule), the tablet, the youth with a bridle, suggesting the restraining influence of order, the other with a sword, the defense of the State in danger; the oak tree, the symbol of strength and stability.

# Shall We Close Our Church Schools This Summer?

**S**HALL we close our church schools this summer? If we do, must the religious education of our children and young people stop during these months? These two questions deserve the serious consideration of every thoughtful worker in the church today.

Many church schools are following the practice of public school education and closing until fall. The custom, begun in the city, is now followed more and more in the country. Before the idea becomes established, however, is it not well for each school to face the problem again, and see if the closing of the school is justified; whether it is a necessity or a lazy way of meeting a difficulty; whether the pupils are benefited or injured, and the school influence increased or lessened; whether the closing of the school really brings the benefits claimed or results in more or less demoralization and lowering of the religious life of all?

In facing the problem there are two factors on which the decision must rest—one is the school, that is, the organization; the other, the individual pupil. Both factors are important, but the welfare of the individual pupils is paramount.

**E**VERY one agrees that we are facing a serious national crisis in religious education. Surveys and statistics published in this magazine during the last months show how few children our church schools are reaching, and how little time they have with those who are in their classes. "More time for religious education" is a demand heard on every hand—and answered in many schools by omitting the sessions during the summer! The last three years have been disastrous to the church school. War demoralized our schools and the pestilence closed them, and the losses from both causes are by no means recouped. The severity of the past winter added to these burdens, and the recurrence of the influenza brought another serious break in the schedule. Instead of more time we have had less time, and the meager fifty hours a year shrinks to a non-continuous twenty-five hours if the schools close this summer.

We admit that some schools must close during the summer. They are chiefly the schools of city churches whose membership makes its annual exodus to the seashore or mountains. The parents all leave and take the children with them. The summer congregation is a floating one made up of transients. There are no children and therefore no schools. But shall that type of school set the example for all the rest? Most emphatically no! The summer months are the finest in the year. There is then less sickness among the children and the weather is more favorable. Certainly the number of excessively hot Sundays is less than the stormy ones of winter. Taking into account all these factors—the need for more time, the broken and reduced sessions of the winter, the favorable summer days—we believe that most schools have no right whatever to close this summer. In doing so, they are shirking their responsibility and missing their opportunity.

**T**HE schools should have a Summer Session, recognized as such, with a carefully planned policy and program. The regular teachers should be given a vacation, its length depending on local conditions. A faith-

ful teacher has a right to some weeks in which the responsibility of the class or department will be taken by others. Special teachers for the summer session will be provided. In many communities they can come from drafts upon the college young men and women who are home for the summer vacation. In others, the summer boarders can provide recruits for this service. These special teachers are not expected to serve throughout the summer. The Sundays may be divided among a number so that each one will have only two or three. These teachers will bring a fresh approach and a new point of view to the work which will have a wholesome effect on every department.

**T**HERE should, of course, be a special program for the summer session. The Graded Lesson system recognizes this and provides special courses of study for the summer months. Use these or plan some others which are complete in themselves each Sunday. Two special summer vacation courses<sup>1</sup> are now available for younger children, "The Good American Vacation Lessons," and "Your Flag and My Flag."<sup>1</sup> These aim to meet the needs of the summer session of the church school, and are intensely interesting and suggestive to the pupils. Hymns, Bible passages, missionary stories—all have a place in the summer school session. Nature study under the guidance of a Christian naturalist brings the child close to God and his love and laws, for

"Earth's crammed with Heaven,  
And every common bush afire with God,"

and the summer session of the school should not by any means be confined to the four walls of the building. City parks as well as country fields and woods are God's temples.

Less formality, more flexibility and variety, should characterize the summer program of the school. In one school cool lemonade was served before the Sunday sessions in the summer. This school had formed the habit of closing in the summer, but a new superintendent saw the children in the streets, caught the vision, opened the school, varied the program, interested the pupils, and held a large and enthusiastic school throughout the summer. This was in the city, where so many say, "It can't be done."

**P**ASTOR, parent, superintendent, teacher—what provision are you making for the religious education of the children of your community this summer? Are you following up by letter and card and greetings those who go away? Are you closing your school doors and saying, "Some kind Providence will care for my neglected ones this summer"? Are you taking the task seriously and realizing that it is an all-the-year-through responsibility, and not a nine or ten months' job?

God makes the summer as well as the winter and he fills it with a myriad voices telling of his love and goodness to all creation. Shall we not recognize this season as a great opportunity in religious education and call to our assistance all the wonders and beauties of nature? The indifferent, easy way is to close the school; the harder but more satisfying and more effective way is to keep it open. Which is your way?

SIDNEY A. WESTON.

# Americanization Through Church Agencies

By Mabel Ansley Murphy



Russian Saturday Evening Forum—Church of All Nations, New York.

“NEW YORK CITY does not speak English. Even when the English language is used, men do not understand one another.” Why? Not primarily because the foreign-born modify the newly acquired English by the characteristic idioms of their mother tongue, but because they do not feel as Americans, neither do they think as Americans. It may be true, as some claim, that to gain a fluent use of English is to cross the threshold of American democracy. But truly to enter in, really to enjoy its privileges, necessitates the attitude of mind that is expressed by the word “America.” And, until this attitude is attained, even the English-speaking residents of New York City may not understand one another. Forget, for the time being, the five hundred thousand who cannot speak, read, or write English. For them, of course, the immediate need is to acquire the knowledge that will let them step over the doorsill.

But what then? Indirectly, the question is answered by the street, by industrial conditions, by the public schools, and by the church. A direct answer is being

attempted by the school and the church as well. This is as it should be, but, after all, the foreign-born learns more vividly what America is by what he experiences than by what he is taught in words.

For not all the forces that make for Americanism are recognized as such. Oftentimes a great movement works unnamed, or under cover of some conventional nomenclature, and the significance of its work unperceived. If it does take visible form and acquire a name, it is because back of it is the steady, persistent push of years. Such is the work of the church, done largely through the Bible schools, in shaping American citizens out of those of other lands.

Not one school terms its work “Americanization.” Many are astonished when it is spoken of as such. But all build on the assumption that religion is the basis of true American citizenship, and that to educate in civic righteousness is the church’s duty and opportunity. Catholic and Protestant alike lay this substructure. Go where you will in Greater New York, you will find churches of both faiths that are conspicuous by their

devotion to American ideals. Not one page—no, nor two, could list all these centers. Let a few of the forces at work speak for the many.

"Primarily, we try to do what is best for the people, not what is best for the church." Thus succinctly does the pastor of The Church of All Nations state for all the common denominator of purpose. His own is a church of five languages—Russian, Chinese, Italian, Yiddish, and English. But in the various Sunday schools only the English language is spoken. The parents may be hyphenated, but the children are Americans. "These are 'our' children."

Over and over, with unanimous emphasis, throughout the length of Manhattan this statement is made. Not one church regards its children as foreign, however tongue-twisting their names. In varying phrase, all reiterate, "Our' children are American."

### The Church's Opportunity

Bounded on one side by the Bowery, on the other by Second Avenue, The Church of All Nations draws into a one-time-infamous dance hall every week three hundred men, women, and children for a Sunday-school service. In an adjoining room—a former bar—meet the children of primary and kindergarten age. All sing lustily America's national hymn, and repeat the oath of allegiance to the flag. They do as well as affirm, for this Italian School gave both of its scanty means and of its sons to establish Democracy's ideals.

So did the Chinese, meeting in a poolroom of other days. There, every Sunday afternoon, from fifty to seventy men gather for Bible study and the discussion of the application of Bible principles to present-day problems. They are Americans, though they do drink, after the hour of study, in good fellowship a cup—or many cups—of real tea.

Meantime, in Chinatown itself, a school of over one hundred Chinese children are learning the A-B-C of American living. No less significant is the Jewish Sunday school. Picture one thousand Hebrew children—the school, plus its friends—gathered to celebrate Christmas! It is hard to estimate how fully this work bears fruit in Christian citizenship, yet surely it is worth while.

Decidedly so is the work with the Russians. Of it Dr. A. J. Sack, Director of the Russian Information Bureau, wrote the pastor, "Your meetings and lectures are attended by a larger number of our community than those of any other Russian organization in the city. You fully realize this opportunity and do all in your power to meet the mental and moral needs of my people."

New York's State Reconstruction Commission says, "The practice of debating great public issues is one of the prime instruments in Americanization." For years, in the Church of All Nations, this force has been at work every Saturday evening among six hundred to eight hundred Russians. They gather to hear lectures upon current topics—then to express their own views.

### The Church an Open Door to All Peoples

Walk up Second Avenue to the corner of Fourteenth Street. Here stands the Labor Temple, in the midst of one of the most cosmopolitan districts in the world, a section where the ferment of life is tremendous. Here the church must come into touch with the Jew, bitter

because of centuries of persecution in the name of the church. It must deal with the problems of the second generation of the immigrant races, intellectually hungry, filled with ultra-modern ideas and undigested philosophy. It must cope with the many questions that grow out of social injustice.

The Labor Temple tries to meet the situation by opening its doors to all the people. They come to forums, lectures, and preaching services, not only to hear but to express their own thoughts. Rooms are offered to labor unions for their meetings. The Labor Temple cooperates with the workers in justifiable strikes, such as the White Goods Strike of 1913, and that of the Leather Goods Workers in 1916. It specializes in instruction in English and in preparation for citizenship. Immigrants from practically every European country crowd its classes in English, History, and Civics. It helps many to get their citizenship papers.

But its main avenue of approach is through the children. Two thousand are enrolled in various activities—one thousand in the church school alone. The methods used are unique but effective. The children gather one hour before the doors are opened. They crowd the Sunday-school room even as their parents do the class rooms and forums. In all Manhattan is no institution more conspicuously a "Socialized Church."

### The Largest Parish in the World

Yet, just around the corner from this stripling of nine years' growth stands a neighbor, hoary with its one hundred and eight years of service, who might well challenge this claim.

The Labor Temple, housed in two old buildings, makes no claim to beauty other than that of the spirit. St. George's Church, facing Stuyvesant Square, embowered in trees, dignifiedly wears as a crown its artistic perfection. This, the largest parish in the world, numbering as it does seven thousand communicants, is also one of the most genuinely democratic centers America has evolved. Better, it is a place where the rich and the poor meet together and God is Father of them all.

When Theodore Roosevelt was President, he wrote, "All good citizens, especially all earnest Christians, are under a real debt of gratitude to the Rev. William S. Rainsford for what he has done with St. George's Church of New York City. The kind of citizenship for which he labored is that which rests its sense of duty to city and country on the broad and deep foundation of the eternal laws of spiritual well-being."

Explicitly has St. George's Church stated its own opportunity: "The problem before us is to bind together into one sympathetic unity the various vastly differing ingredients of our American life. It makes little difference that the present population of the country, with its nations from afar, was undreamed of by the men who framed our Constitution. The principle remains the same. It is the Church's business to make the Fatherhood of God real, for without it Brotherhood is impossible."

### Citizenship a Definite Part of Christianity

Again: "The problems that confront us as a nation are primarily moral problems, problems that are distinctly the province of the church. It is part of God's truth that we be rightly governed. The causes and re-



Italian Children at Beach

sults of American life are too far apart for the average man to see their relation. The church must make the complexities of the situation plain, the church must insist that citizenship is a definite part of Christianity. To the great majority of uneducated or half-educated people, it is the human document only that they can decipher. First, 'Brotherhood always.'

Has Saint George's succeeded? How could it be otherwise when for years capitalist and laborer, kneeling side by side, repeated this prayer: "Put into the heart of each one of us such love toward thee that we may love our neighbors as ourselves with a love that leaps the boundaries of race or color or speech"?

### Brotherhood a Potent Force in the Church

Is there an answer in the fact that women whose names are prominent in the city's social register serve three hundred and sixty-five days a year behind the counter at the church cafeteria? Here daily six hundred girls obtain food at cost, and the friendly spirit existing between the committees and the girls is evident even to a casual comer. If brotherhood be the essence of Americanism, this is not the least potent force active in this church.

More concrete perhaps is the work of the Girls' Friendly Society, with its classes in citizenship and current events with its constant iteration of the obligation to be useful citizens. Even the Married Women's Society has its series of talks on civics, and in the Sunday school, for five months of every year, instruction is given in citizenship. One class of boys and girls, from eighteen to twenty-two, during the winter of 1918-19, discussed government ownership, the relation between transportation and life, and the various phases of socialism. But there is no great gulf fixed between labor and capital. The working boys and girls, who know financial magnates at first hand, whose trays are served by the wives of these men, who meet their sons and daughters at the many

church parties, know that the capitalist and the worker "are the same down under the skin." During the forty-five years that J. P. Morgan served as vestryman, the "poor and heavy laden, 'the forgotten of men,'" crowded Saint George's pews. "Brotherhood always."

"Sympathy and understanding are the foundation of our St. George life," affirms one of the staff of twenty-five workers. Step into the church on Christmas Eve, and watch "all who love Saint George" making the church beautiful for the great Christian festival. Again, "Brotherhood always."

### The Government a Friend

Leave Stuyvesant Square for one of the lower East Side's most populous districts. Enter the wide-open doors of Broome Street Tabernacle. On one wall this poster greets you:

BOYS AND GIRLS  
Under 18  
IF YOU WANT WORK  
or  
ADVICE ABOUT WORK  
THE GOVERNMENT GIVES IT FREE  
Go to  
(Address given)

On the other side you read:

UNITED STATES  
EMPLOYMENT SERVICE  
DON'T PAY ANY ONE  
to  
FIND YOU A JOB  
THE GOVERNMENT DOES IT FREE  
Go to  
(Address Given)  
AND GET HELP AND ADVICE  
NOW IS THE TIME

So is the Italian immigrant taught in his church to let the government be his friend.

Climb the narrow stairs to the airy tower where Rev. Joseph Brunn and his family live. His first word, after courteous greetings, will be, "You are an American



A Chinese Group—Church of All Nations, New York.

because you could not help it—I, by choice." Listen to him tell the story of this, the oldest Italian Protestant church in the country. Hear his ringing words:

"I tell my people if they stay here in America they must be loyal citizens. I say, 'If you do not like what America stands for, go back to the village you came from.' I remind them they are like the man who has married a wife—to her all his allegiance is due, but that does not make him love and honor his mother the less. 'You honor your mother, Italy, by being a good American citizen.'

He quotes the war records to show that the Italian is good citizen stuff. Two hundred and forty-five thousand were in the army, and not one was tried as a deserter or slacker. That seems to prove that they have had sound grounding in Americanism. Rev. Brunn himself served eight years on the council of a Pennsylvania city, and during President Roosevelt's administration he was sent abroad on a government mission.

### Reaching the People Through Institutional Activities

One mile directly west is another church in an Italian settlement. Recall that as many as four thousand Italians occupy one city block, and you will realize that this means no duplication of effort. In Charlton Street Church a staff of seven, representing as many denominations, reaches its neighbors through all forms of institutional activity. But two features are outstanding: First, the building, a combination parish house and church, is one of the most beautiful and perfectly equipped in the city; second, though there is no diminution of educational and recreational work, a vast amount is done through organized Sunday-school classes. One other characteristic should be noted—the childlike faith in prayer displayed by this congregation during the war. Whenever "America" was sung, always its added verse rang out:

"God save our noble men,  
Send them safe home again."

Every Tuesday evening a meeting of prayer for "the boys" was held. And at the war's end every boy came home, safe and sound!

Even into the furnace and engine room of this church has Americanism penetrated. Just inside the door, framed and under glass, is a picture of Uncle Sam and Columbia, pointing an immigrant child to the Capitol at Washington. So, concretely, speaks this Italian's love of symbolism and his belief in American ideals.

On East Forty-second Street, near Kips Bay, is another Italian community to which the Church of the Covenant ministers. In spirit, another Saint George's church; native and foreign-born work and worship together as Americans. The rainbow arch of the Covenant is the leading architectural motive of the exquisite auditorium, the place where the Sunday school meets. For this church believes strongly in beauty, in its various forms, as a factor in making America a home for its citizens-to-be. Especial emphasis is laid upon music as a teaching force. For fifty-three years, under the tutelage of the late J. Cleveland Cady, the church school committed to memory the noblest hymns in the English language, and sang them to the most inspiring music of all ages.

Within the past year the Italian men formed the habit of meeting in the parish house one evening of each week to discuss religious and political themes. On their own

initiative, the Lincoln Club was organized, for to this people Abraham Lincoln is the national hero, the outstanding exemplar of Americanism. Mr. Chapin invited young and old to see his picture of Lincoln's boyhood. Later one little Italian girl told her mother, "I just cried and cried. I do love Abraham Lincoln!"

Briefly, through meeting as one in the church school, through the inspiration of noble lives, and through beauty, particularly as expressed through music, the Church of the Covenant interprets America to its people.

Not far distant is the Madison Square Parish House, which, by diplomatic methods, attracts its neighbors of thirty-four nationalities, and, in various guises, implants American ideals. It, too, emphasizes the value of music. "We can reach the foreign-born by song when all other methods of approach fail," states one worker.

The street gamins of from ten to fifteen respond only to the lure of the kitchen. Sunday school is beneath—or far above—them, but they will gather at five o'clock to sing, and to listen to a very brief Bible story, because this is preliminary to a real meal. Here is where true Americanism is wrought. The tables are set beautifully, with real tablecloths and napkins, and the boys are taught to eat and to act in harmony with the environment. Afterward they wash the dishes! So are they initiated into one of the most characteristic of American attitudes—the belief that it is not beneath the dignity of men-folk to help their womenkind in the work of the home.

On the upper East Side is a group of 30,000 Bohemians. No better immigrants come to America. They are intelligent, progressive, cleanly, and kind of heart. Unfortunately atheism makes serious inroads into their faith. For over twenty-six years the Jan Hus Church has stood as a bulwark against this tendency. Here, where anarchy, socialism, and free thought have the firmest hold on the Bohemian, is the strongest Americanizing influence in the entire country. One thousand children and young people are molded by the Sunday school alone. Peculiar to this church is the recognition of the fact that America can learn as well as teach. Slavonic art and music find here a fitting center, and call forth appreciation and understanding from native-born Americans. So eventuate mutual respect and interest.

### True Patriotism Built Upon a Religious Foundation

Time fails to tell of the work of the American Parish, a federation of seven churches, each in a settlement of prospective citizens. One is the largest Italian Protestant church in the country—the Church of the Ascension, significant because it carries on its work in a neighborhood of criminal gangs. One of its leading deacons was once the leader of a group of Anarchists. Another is Magyar Church—an influence that is endeavoring, with some success, to meet the unusual difficulties that beset all efforts at Americanizing this interesting people.

Though as varied in aspect and in methods as the people they minister unto, every church mentioned is one in spirit. Back of every activity is the conviction that true patriotism must be built upon a religious foundation, that while the problem of Americanization in its ideal aspect is national, in its practical application it must be local—one of personal love and mutual service. "Brotherhood always."

# Religious Education in Democracy

ANY man whose hope for society extends beyond the mere externals of life, and who is not content to conjure with words, must be impressed with the utter superficiality of any effort to hold up democracy of any prescribed type and form as the ultimate ideal and goal of human society. If, however, democracy be thought of as an inner spirit which makes the interests of all the people the first consideration—a spirit of good will, a state of society which gives the supremacy to human values and in which the standard of personal values spiritualizes all of life—then our interest in democracy will pass from the outer expression to the inner life. It will be necessary to search for the adequate cause of this new standard of values and for the influence that generates the spirit of good will.

There are not wanting today prominent leaders in the field of education and elsewhere who seem to assume that freedom is the key word and even the originating cause of this real democracy;

that is, that democracy is to be achieved by allowing people to live under the greatest amount of freedom, and that the ideal of democracy demands that children be allowed the largest experience in self-determination.

It cannot be denied that there is much truth in this position. Certainly we may not undervalue the importance of learning to make choices under the conditions of real freedom. True self-governing democracy cannot otherwise be developed.

But one may well ask whether freedom is not rather a condition under which self-control and the exercise of good will are to develop rather than the creative source of moral ideals; and whether or not after all the inner freedom of the soul, which makes the outer freedom possible, and the inner spirit of good will, do not have their principal origin in some deeper source than that of the conditions of mere outward freedom.

Some months since I visited a well-known demonstration school in which certain educational theories are being tested out. The question was asked of one of the high-school teachers, "What rules are set in matters of conduct for the general guidance of the high-school boys and girls?" The reply was that all rules were determined by the group itself.

Now, without questioning the value of the experience of self-government for high-school boys and girls, it is well to observe that should one assume that the ideals which come into expression under the conditions indicated in this school are original with the child he would be guilty of a strange lack of penetration. In other words, the very system which would teach democracy through

By John W. Shackford

experience in self-government must necessarily build back upon ideals of life, of right and of justice, of good will, which have been received somewhere; it may be in the home, it may be in the Sunday school. And in taking over many of the current ideals in the American home and church or Sunday school the child is coming into possession of some of the race's most valuable inheritances. Should one assume that a scientific experiment can be conducted under those conditions which demonstrates the self-sufficiency of the group to discover its own moral ideals he is by some strange infatuation

overlooking the very source from which those ideals come, while attention is being centered upon an interesting experiment in fixing the conditions under which those ideals may be realized in experience.

An article recently appeared in *Religious Education* in which its author, a prominent leader in the field of secular education, seems to estimate the value of educational in-

stitutions largely in proportion to the extent to which each is free from the "undemocratic" practice of giving instruction in matters of fundamental belief. The process of "indoctrination" he holds is "undemocratic" since it limits the free choice of the individual and tends to give a certain set to his beliefs and ideals.

It is hard to see how the position taken by this writer can rest upon any other theory than that each group of boys and girls represents a complete and self-sufficient society that must not be prejudiced by the views and beliefs of adults or influenced in its choices by the wider experience of the race.

The sociological as well as the educational unsoundness of this position is obvious enough. We are concerned here especially with its implications in the field of religious education. This theory would seem to imply that the deepest and most valued religious experiences and beliefs, which are today the basis of our hope for the world, are not to be brought to bear upon life in the making, and that we are to turn over our educational processes to those who would develop little democrats by freeing them as far as possible from the influence and authority of those ideals and religious beliefs which have been the creative cause of that inner freedom on which all social freedom rests.

Writers of this school have much to say about the socialization of the individual as an educational process, and about character in terms of social efficiency, and also about the ethical ideal of service. And all of this is profoundly true if seen in the perspective of the life of God in the human soul and in human society, giving added

**WE** shall never be successful over the dangers that confront us, we shall never achieve true greatness, nor reach the lofty ideal which the founders and preservers of our mighty Federal Republic have set before us, unless we are Americans in heart and soul, in spirit and purpose, keenly alive to the responsibility implied in the very name American, and proud beyond measure of the glorious privilege of bearing it.

—Theodore Roosevelt.

values to all human relationships, and if it relates itself to the central personality of God as giving worth and meaning to all personality.

But it is all pitifully inadequate if it would attempt to complete the personal and social life of man with the personal God left out and would try to substitute "The Socius," or the democracy, or the state for the Kingdom and rule of God in the whole of human life. Here is an effort to build up the very ideals that have grown out of the Christian view of God while neglecting the source of those ideals and ignoring the dynamic force of religion which has made those ideals realizable in human life.

It is indeed a far cry from the time when all education centered about religious interests to the situation in which the leaders of education have wrought out a new philosophy of human life that completes itself in the relations that men sustain to each other—a philosophy that does not so much discount as ignore the power of religious ideals and emotions to inspire and to control human action and to make possible the realization of those very visions of ethical beauty which had religious origin, and which, like cut flowers, are destined to wither and die when separated from the source of their life.

One would like to have some of these versatile writers on "Education in Morals" (with religion left out) first try out their theories among the children of some tribe of Central Africa, where there is no basis of Christian idealism to build upon, and where society is not permeated with the results of those very influences which to these educational experts appear to be of such incidental or negligible value.

It is indeed a remarkable phenomenon that men recognized as standing at the head of our system of public school education should be able to attempt a scientific treatise on education, and even on education in morals, and should miss altogether seeing religion as an educational force, or a dynamic in the development of personal character and social righteousness. It is almost as if one should make a scientific study of the Atlantic Ocean and should report upon the plateaus and depressions of its bed and the shape and formation of its shore line, but fail anywhere to discover water.

It is said of one of these writers that after he had written a treatise on educational ideals and influence he was asked what place he would give to Jesus in this realm, and that he replied, "I never thought of that." Surely a time must come when a blindness that makes it possible for men to stumble over a world, and not see it, will be regarded as a sufficient handicap to disqualify them in rendering a scientific judgment in the field of education and will lead to their being considered as biased and dangerous exponents of vicious educational theory.

The question suggests itself whether or not there has been a rather serious warping of educational theory in

the minds of educational specialists as a result of the fixed situation of the limitation upon public schools as regards any dealing with religious questions.

Whether or not this offers any explanation of the viewpoint of some of the prominent leaders in secular education, certainly some of them are showing a strange lack of understanding of religious interest as a dynamic factor in education. There is, indeed, a silence of this sort in some current books that is most significant, a silence that ought to attract the serious attention of those who believe that the religious interest is a central and organizing force in the development of unified character and a complete life.

When it is remembered that books of some of these writers occupy a prominent place not only in the recognized courses of education in State institutions, but also in the courses given in our colleges, there is an added point given to the insistence that our remedy is in a new emphasis of religious education. Religion must be given its place in the philosophy of education, in the psychology of the developing mind. It is time that the Church was aroused to the seriousness of this situation and that her educational institutions be no longer content to offer

**D**EMOCRACY rests on faith. It believes that men can be trusted, and while they may fall into error, they will naturally on the whole seek out the good. Its philosophy is, therefore, the philosophy of optimism; and it is perfectly natural that it should have arisen in its modern form in America, where men are perhaps optimistic because they are democratic, but certainly are democratic because they are optimistic.

—A. C. McLaughlin, in *Steps in the Development of American Democracy*.

courses in education that merely follow the lead of the State, assuming that all is well, provided the professor is a man of approved habits and a member of the church. Surely we must begin to ask regarding the underlying theory of education and the place that the Christian religion occupies in the theory.

The introduction of departments and chairs of distinctively religious education in church colleges is one of the necessary means by which education in both church and state institutions is to be made to correspond with the fundamental requirements of human life and by which the whole view of education and of life is to be shot through with religious ideals and the religious spirit; and, above all, by which the ideals and power of the Christian religion are to be made effective in American life.

For the guidance of those who desire to prepare themselves more fully for the work of Americanization, a brief list of available books is given herewith: *The American Commonwealth*, James Bryce; *Democracy in America*, De Tocqueville; *Americanism: What Is It?* David J. Hill; *Straight America*, Frances A. Kellor; *The American Spirit*, Franklin K. Lane; *American Ideals and Other Essays*, Theodore Roosevelt; *The Spirit of America*, Henry van Dyke; *The New America: A Study in Immigration*, Mary C. Barnes; *Essentials in Americanization*, Emory S. Bogardus; *Races and Immigrants in America*, John R. Commons; *Steps in the Development of American Democracy*, Andrew Cunningham McLaughlin.

# Canadian Training in Democracy

By P. R. Hayward

IN Canada the Sunday-school boards of all the Protestant bodies, all Sunday School Associations, the Y. W. C. A. and the Y. M. C. A. have organized two cooperative bodies known as the National Girls' Work Board and the National Boys' Work Board. These boards are united in work for Canadian girls and Canadian boys. In this article Mr. Hayward describes the organization and some of its results. In the United States the Y. M. C. A. Christian Citizenship Training Program for boys carries out principles and objectives similar to the Canadian program.—THE EDITORS.

**H**OW can we achieve that greatest of human dreams, democracy?

We have tried to legislate it into existence by giving people an opportunity to exercise it once every year at some kind of election, but it has refused to appear at the mere waving of the wand of legislation. We have tried to educate it into existence by gathering groups of foreigners at one end of the city and of high-school students at the other and telling them of its meaning, while the two groups, by their future conduct, have equally convinced us that democracy will not be conjured up by the magic of formal instruction. We have turned hopefully to the public press as an agency by which all the people are to learn about the concrete issues of the day, while, to our surprise, such widespread propaganda has brought forth in large numbers not the unadulterated democrat but the demagogue and the partisan.

What shall we do? One thing remains to be done; we must train a growing generation in the actual practice of democracy. The purpose of this article is to describe

briefly how this attempt is being made on a wide scale in Canada.

The explanation should first be made to the reader that in Canada all the organizations having to do with religious education have joined forces for the preparation and promotion of a joint program for teen-age boys and a similar program for girls of the same age. These programs are based upon the fourfold, ideal life as set forth in Luke 2: 52, "Jesus increased in wisdom and stature and in favor with God and man."

Their ideal and goal is the production in the coming years of a new generation of Canadian men and women who will in turn refashion industry, political life, the church and the nation itself. These paragraphs will deal only with training in democracy within the field of religious education for boys.

To begin at the bottom, we must visit the meeting of one of the hundreds of groups following this program in Canada. If we are present at an organization meeting, we find the boys electing their own officers, deciding



Boys' Parliament in Session



F. ARMOUR FORD

## WHAT ARMOUR FORD STANDS FOR

(By F. ARMOUR FORD)

The first plank in the platform is to extend the S. S. E. T. movement amongst the boys. The C. S. E. T. program is the new program for the development of men's minds and bodies, the fourfold development of the religious, intellectual, physical and service sides of man. There are church clubs in the city which the program in some way. F. ARMOUR FORD are usually its partiality many of the F. ARMOUR FORD and a definite family. For Premier of Edmonton Boys' Parliament every boy in the city is a member of the C.S.E.T. movement every boy has a clean speech, clean sport, clean Christianity and clean habits.

1. Extend the C.S.E.T. program to the boys. 2. More clubs and mentors. 3. Club member. 4. Clean speech, clean sport, clean Christianity and clean habits.

5. More practical Christianity. 6. Athletics. 7. Summer training camp. 8. What it says.

Mr. Herbert 6. for his main plank the policy of placing the program before the public. On the face of it this is no doubt an excellent scheme, but why occupy the time and trouble of

the boys in trying to preach

speech and social life of the nation, and if the matter is not immediately taken up, it may get the better of us and destroy only the purity of our everyday life, but even its development, not only the ideals of Parliament that enter our lips, but the ideals that enter our lips, too, looseness, although, too, to be encouraged to allow the pursuit to become our practice in a way that vice will never do. Individual or the nation any become predominant would be disastrous. And it is due to the danger of the predominance of vice, that the three C's campaign is so important a factor of the C. S. E. T. movement. High ideals, although they are sometimes out of place, must still be impressed upon the coming generation, because the future of the British Empire depends upon the morals of the men of the future, and the three C's campaign is the movement which will uphold our morals and ideals.



WALTER B. HERBERT

## HERBERT'S PLANKS AND PLATFORMS

(Issued by the Herbert Campaign Committee.)

The outstanding planks of Walter Herbert's platform are:

1.—Placing the C.S.E.T. program before the public.

2.—Vigorous campaign for leaders for boys.

3.—Branch boys' Y.M.C.A.'s.

4.—Annual Arts and Crafts exhibit.

5.—More playgrounds; properly supervised.

6.—Cooperation with the Canadian Girls in Training.

who have never before been interested in boys' work.

Insofar as the city of Edmonton is widely scattered, in a similar manner are the boys scattered. The boys of Strathcona, of Calder, of North Edmonton, and of west Edmonton, all have to come to the centre of the city to get in any of the necessary Y. M. C. A. work. Herbert claims that the boys, who live far distant from the centre of the city should have gymnasium facilities closer to home.

The Arts and Crafts exhibit, which used to be held in Edmonton, up to

dealing with vocational guidance, clean living, joining the church, training for leadership; promoting summer camps for boys, etc. The Council usually meets once a month and all business is in the hands of the boys themselves.

The next step brings us to the consideration of Boys' Parliaments. These are included in the nationwide plan for the practice of democracy.

The program of Boys' Work dealt with here is popularized quite largely through Boys' Work Conferences at which great gatherings of older boys, ranging in number from one hundred to a thousand, gather for three days and have the program outlined to them, then they return home to put it into effect in their own communities. At these conferences, the elections of members of the Boys' Parliament for the province take place. (Of course, such Parliaments have not yet been held in all the provinces, and when the local Boys' Councils have developed their work to a greater extent than is now the case, the members of Parliament will be chosen directly from the constituencies by the regularly enrolled boys. In the meantime such members are chosen by the delegates of the Boys' Work Conferences, each conference usually choosing three representatives, one from the country, one from the small town and one from the city field.)

The first of such Parliaments was held for the province of Ontario during the Christmas vacation of 1918. During the preceding autumn thirteen conferences had been held in as many sections of the province, and at each of these three members were chosen for the Parliament. The boys assembled in the spacious and sumptuous rooms of the Board of Education and proceeded at once to the election of a premier, who in turn chose a cabinet of five members, and the Parliament got under way for a three-day session. All the procedure, down to the smallest detail, was carried out exactly as in the regular Parliament of the province. From the opening prayer to the final pro-

largely who their adult leader is to be, voting as to their own meeting-place and the type of program to be carried on, and appointing their program committee which, while arranging many details, will be responsible to the main group. If the boys are fifteen years of age and upwards we will often find them arranging for an evening on which they will be entertained by or entertain a girls' group. All this is good training, but of course is common to many organized classes of boys.

However, we may be present on some evening when these boys are electing their members to a Tuxis<sup>1</sup> Boys' Council of the city or county, or arranging to attend a mass meeting of all Tuxis groups where such elections will take place. At this point a definite and unique training in a wider democracy begins. These boys' councils are now in operation in practically all the large cities of Canada; their officers bear the names of the officers of the local Municipal Council or Board of Control, as the case may be; they are sometimes elected on the regular election day, nominations being made, election cards issued, mass meetings held, voters' lists of regular members of groups made out and balloting taking place in regular form at certain places, such as the Y. M. C. A. building or in well located churches. The Council sometimes visits the regular Council and in one case the city Council visited the Boys' Council and remained interested listeners to the end of a crowded program. At such meetings the following matters usually come up for attention: promotion of joint gatherings of all Tuxis Squares for athletic and other contests, addresses and social features; organizing new clubs in churches or sections of the city now already under way; arranging for Father and Son Week; juvenile delinquency; surveys of boy life; campaigns, such as those

<sup>1</sup> "Tuxis" is the name given to the boys fifteen years and over who follow the program, and means, in the language of the Opening Ceremony, "Training for Service. Christ the Center. 'U' and 'I' on either side." The individual group is the Tuxis "Square."

rogation by the Lieutenant-Governor, after the signing of the bills, the Parliament was set apart in the minds of all who knew it as in another world entirely from the ordinary Mock Parliament so well known.

What did the Parliament accomplish? Did it deal with real matters or merely carry on a polite debating society? At the time the Parliament met the important question up for decision in Canadian Boys' Work was the revision of the Canadian Standard Efficiency Training program. For this reason much time was given in the House to the discussion of this matter, and by bills and resolutions fourteen important items were dealt with involving modifications in the program. It is interesting to know that the most important of these recommendations were finally accepted by the Committee of Revision. Sixteen bills were passed.

During last Christmas vacation another Parliament was held for the Maritime Provinces. This was made up of twenty-one members and in its procedure followed much the same lines as that held in Ontario. It passed laws dealing with sex education, athletic meets, boys' conferences, Bible study and the promotion of Boys' Work in rural communities, and appointed representatives to interview the regular legislatures in regard to the sale of cigarettes to minors and other legal matters affecting boy life. After provincial parliaments have been more widely held, a great National Parliament will take place, bringing together the choice older boys of Canada to consider in a broad way the field of boy life.

A unique development of this type of training in democracy has taken place during the past year in Edmonton, Alberta. In that city the boys decided to set up their own organization for the city on the basis of a Parliament rather than that of a Council. Two outstanding older boys were nominated as candidates for premier and these two immediately launched a whirlwind campaign. Each candidate had his campaign committee and managers, is-

sued election cards and other manifestoes bearing his picture and a statement of his platform, attended the regular meetings of all the Tuxis boys' groups in the city, was thoroughly heckled at such meetings by the supporters of his opponent and addressed rousing mass meetings of enthusiastic voters. Feeling ran high. Voters' lists were prepared and carefully scrutinized, polling booths were established at convenient centers in the city and polling officers and scrutineers properly installed.

Of course such a wideawake affair as this got into the papers and the whole city received a course of popular education in Boys' Work. A few days before the election a leading daily of the city gave nearly all of its front page to the election, featuring pictures of the candidates, their platforms and statements in appeals for support, and an explanation of the way in which the election was to be carried on and of what the Parliament would do when chosen.

The polls opened at noon and closed at eight in the evening. While the votes were being counted and returns from the various booths being received at headquarters in the Y. M. C. A., the opposing candidates put in the waiting time by engaging in a friendly game of billiards. The winner, Mr. Herbert, won out by only 29 votes out of a total of about 450 ballots cast. The losing candidate becomes the leader of the Opposition and the Parliament itself will consist of two members selected by each of the fifty Tuxis Squares in the city. At the last newspaper report much speculation was going on in the city as to the make-up of the Premier's Cabinet, but he was then resting after his strenuous campaign by preparing for his term examinations and not making any announcements!

Such enterprises as these, carried out with enthusiasm and according to the highest principles, must surely have a far-reaching influence in the years to come when the boys of today become the leaders in the citizenship of tomorrow.

## THE HEART OF DEMOCRACY

**R**EAL democracy must ever rest upon two great correlative principles, each of which is fully recognized and generally accepted: first, the right of every individual to life, liberty and the pursuit of happiness, without encroachment thereupon by any other individual; and, second, the duty of the individual not only to respect this right of every other, but also to join with all others in the whole-hearted endeavor to secure for all those blessings which are the fruit of cooperative effort, and can be secured only by such effort. . . . Real democracy is the resultant of forces which are within the life of the individual, forces which are spiritual and religious in their nature. At the heart of democracy there must be faith, the same kind of faith which is attributed to Abraham when he went forth, not knowing whither he went, but seeking a better country, that is, a heavenly; the same kind of faith which made the Protestant and the Pilgrim. . . . This faith must be a faith in the possibilities of human nature, in the development of individual and social values, rather than in the accomplishment of specific results. Such a faith "means the assumption of large risks and the making of large sacrifices," risks and sacrifices which the new demands laid upon democracy by recent developments of world-wide significance will more than ever require of the Christian churches of America.—B. S. Winchester in *Religious Education and Democracy*.

# Community Americanization<sup>1</sup>

By Fred Clayton Butler

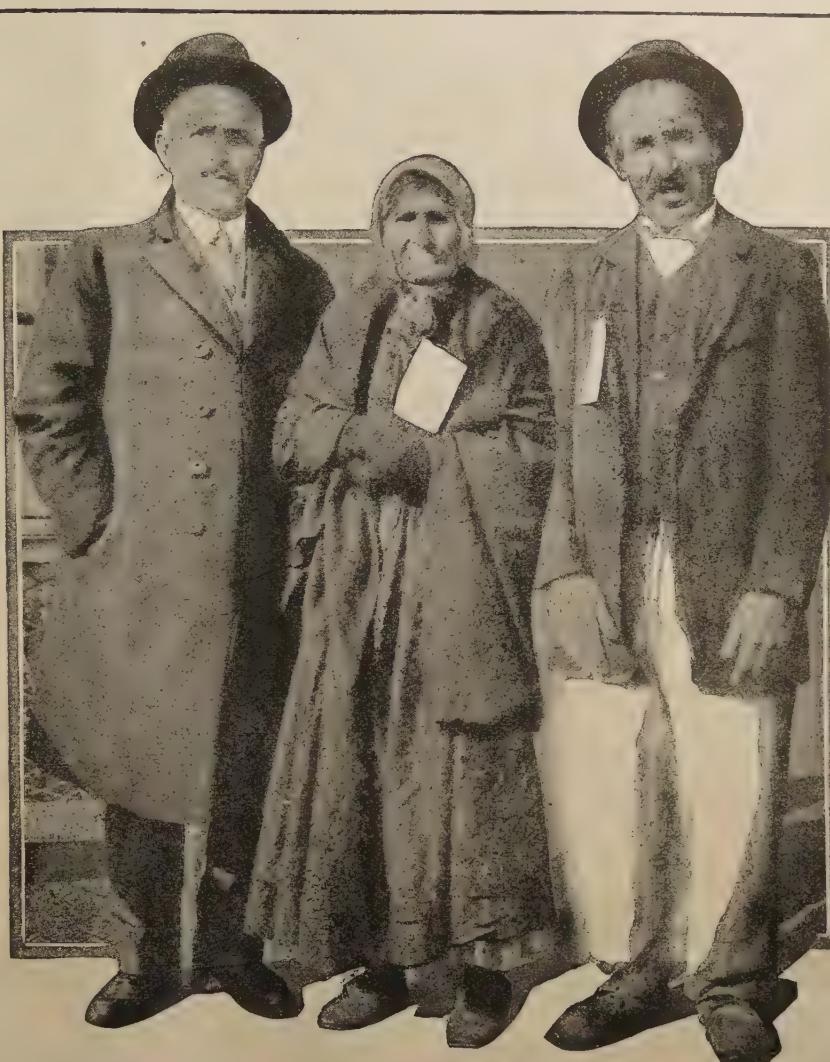
**A**MERICANIZATION can never be a cold, calculating process of the brain. It must spring from hearts filled with love for men. "There is no way by which we can make any one feel that it is a blessed and splendid thing to be an American, unless we ourselves are aglow with the sacred fire—unless we interpret Americanism by our kindness, our courage, our generosity, our fairness."<sup>2</sup>

There are, however, ways and methods of Americanization which will be successful and those which will merely harm the cause. Americanization is in some respects an art, requiring great skill of its workers. It is a difficult and delicate art, for we are dealing with human hearts, with primal passions, with inherited prejudices, with minds which are supersensitive and which are prone to read into our purposes motives which we do not possess.

America is a brotherhood. Men of many races have chosen to become members. We who are already initiated through the accident of birth or choice by immigration are now to extend the hand of fellowship to the later comers. Upon the tact, skill, and diligence with which we do our part will depend in no small measure the future of America.

## Must Know Our People

We must first of all, if we are to do our task properly, possess the American spirit ourselves. We should have



AMERICANIZATION IN THE CONCRETE

An American of Armenian birth who, after several years in America, has met his mother and his brother at the wharf. This group pictures in striking fashion just what Americanization means. Here in this "Land of Equal Chance," with the friendly help of the native-born Americans, that hopeless, hunted look of fear and care will gradually give way, and in its place will come that confident look of self-reliance, of optimism, of determination, of prosperity, of equality, which radiates from the other. Here is truly Americanization in the concrete.

so much a duty as a great opportunity, we shall fail.

Just as the teacher must have in her heart a deep love for little children if she is to succeed in her work, so must the Americanization worker possess a spirit of respect, tolerance, and sympathy. Nor can we pretend to such a feeling if we have it not. The foreign-born people among whom we must work, with their senses sharpened by our neglect and exclusiveness of the past, will be quick to detect the slightest feeling of patronage or superiority. Indeed, they can discern it even when we ourselves may think we do not have it. Unless we can meet our new Americans as man to man, seeking to learn from them as well as to teach, we will never be able to make the cordial and sympathetic contact which is so essential.

<sup>1</sup> From Bulletin, 1919, No. 76, Dept. of the Interior, Bureau of Education.

<sup>2</sup> Franklin K. Lane.

There is only one way in which we can learn a proper respect for the people among whom we are to work, and that is by knowing them. Invariably, workers among the foreign born come to have a love for them. Their simple home traits of frankness, sincerity, and a sort of childlike simplicity endear them to those who learn to look beyond the superficial externals.

Such a knowledge on our part of these peoples would show us that many of the conditions under which they are living in this country, and which we so greatly deplore, are not of their choosing. Indeed, in most cases their environment is far below that of their former lives. They have been driven into it in the past through many reasons, not the least of which have been the selfishness and exclusiveness of the native born.

We have decried the failure on the part of the new Americans to adopt the ways and standards of our land, quite forgetting that through our own aloofness they were not coming into contact with those customs. Mary Antin in her own life story points out that the Americanization of her family began as soon as they moved into an American neighborhood. Yet, just as her mother was gladly learning American ways from these neighbors, the native born moved away because, as they said, "they did not want to live next to a Russian Jew."

Americanization is a mutual process. We shall fail if we do not receive as well as give. That Americanization would be futile which incorporated these foreign-born peoples into our lives and lost to America all that they have to give. America is the child of many races, but is herself stronger and nobler than any of her progenitors. This is so because each people has brought with it a wealth of art, of song, of custom, of ideals, all of which together form a wondrous heritage.

Let us then give over all thought of trying to make the American from other lands just exactly the same sort of an American that we are ourselves. It is conceivable that men may be good Americans at heart and still not understand a word of the English language. Men may wear wooden shoes and still stand ready to die for America or to serve her devotedly. Let us seek, therefore, to tell the true from the false, the meat from the husks, the essential from the superficial.

You cannot work against nature. You can never completely transform a man or woman that was not born and raised in this country, or at least that did not come here as a child so as to go through the American public schools, into just such an American as you are. It is impossible. But it is also unnecessary.

A man is not "foreign" because he was born in a foreign land



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Mothers Learning English at Night School

or because he does not speak good English, but because he clings to or is actuated by un-American or anti-American ideas.<sup>1</sup>

We can never crush out of men's hearts the love they hold for their childhood homes. Nor would we do so if we could. The heart which could so easily and quickly forget the land of its birth could never love with a deep devotion the land of its adoption.

None of us would wish that the immigrant or the descendant of immigrants—which includes all of us—should fail in pride of ancestry. With that would go loss of self-respect. Whatever the people or the peoples from which our fathers came, they have something to contribute to the greater, richer American life of the future. And that contribution we want, whether it be the German Christmas tree and the sentiment that surrounds it or the Italian love of gaiety and color.<sup>2</sup>

For the growth of foreign colonies in America the native born are equally at fault. We have resented the purchase of property on our streets by any one even having a foreign name. Through our own clannishness we have forced these new Americans to live among themselves if they would find aught in life to enjoy. Yet we should not forget that this gathering into groups is but a natural thing. We have our American colonies in London, and Paris, and Mexico.

The segregation and clannishness of the immigrant groups is erroneously called a characteristic peculiar to them. All of us choose our homes among those people with whom we feel comfortable, with the result that all of us really live segregated in districts. Those who come from the same country naturally feel unity. We have, then, in segregation merely a manifestation of a common human characteristic.<sup>3</sup>

### Breaking Up Groups

We can dissolve these colonies only as we offer a fuller life to those who live in them. When the inhabitants of our foreign districts find full fellowship in our communi-

<sup>1</sup> Alberly Maniatey in Conference Proceedings.

<sup>2</sup> John Ihider in Conference Proceedings.

<sup>3</sup> H. A. Miller in Conference Proceedings.

ties and equality of treatment and of opportunity, they will find in the new relation a happiness greater than in the old and disintegration will come about naturally.

Could we start with a clean slate in this work of Americanization, the task would be simple. We must, however, reckon with the bitterness and the heartburning, the misunderstanding and resentment, caused by our long years of neglect and injustice. We Americans take a great deal of injustice toward ourselves, all as a part of the game. We know that some time when we get around to it we

will take a day off and clean up that injustice that bothers us; in the meantime we suffer from it with a grin. Our foreign-born friends, however, are prone to nourish the feeling of a slight or wrong.

When an immigrant sees unfair practices he is likely to be affected much more than is the American, because of his faith that such things are not found in democracy. He must be led to see that all, including himself, owe a duty to help prevent such things. He must see that the power in a democracy is the people and that there is not some outside power to which to appeal and which to blame. We can get no great distance in civic improvement until all persons recognize a personal responsibility for evil conditions and count it a moral and religious duty to stop them. We cannot depend upon the Government as something apart from ourselves to right wrongs. We must right the wrongs ourselves, for we are the Government. An immigrant ought to be given the desire to become a citizen so

that he can do his share; as a foreigner he is quite helpless, but as a citizen he can help in realizing fair play.<sup>1</sup>

### Fighting Bolshevism

There is a negative school for Americanization abroad in the land. It would Americanize America by "fighting Bolshevism" by word and laws, by more police power, more restriction, more espionage. It is right that our nation should stand on guard for the principles on which it was founded. But no campaign was ever won merely by the zealous punishing of a minority. The America of the future will be built not by our fear of it, but by the belief of one hundred million citizens in it.<sup>2</sup>

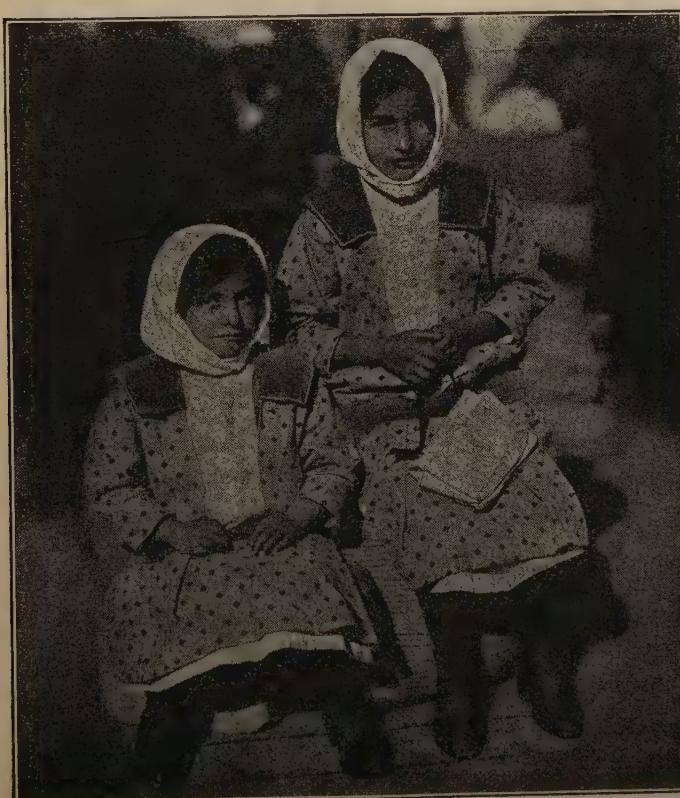
Americanization workers may be tempted to fight Bolshevism and the other "isms" that attack society from time to time. They should consider whether they are not merely helping in this way to attract attention to these various "causes" and thus assist in advertising them. Bolshevism is an effect, not a cause, and it is always wasted effort to attack effects, leaving the causes untouched. Bolshevism is the natural fruit of ignorance and injustice. Let us therefore bend our efforts to the eradication of these causes, and the effects will disappear of themselves.

Our responsibility is not to be met, however, with the chanting of the charms of democracy nor with boasting of great things done. It can be met only by doing the things that remain to be done to make America the better land it ought to be.<sup>3</sup>

<sup>1</sup> A Program for Citizenship.

<sup>2</sup> Esther Everett Lane.

<sup>3</sup> Franklin K. Lane.



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Italian Children Upon Their Arrival in America.



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Children Who Have Had Several Years in the Public Schools.

# Now for a Good Time

THE attitude of the church toward recreation and play has changed greatly in the past twenty-five years. The introduction of gymnasium work by the Young Men's Christian Association, the development everywhere of school playgrounds and of social centers, the tidal movement which has put the "movies" into every hamlet in our land, and the broadening consciousness of Christian people—all these and other factors have recognized play as an essential factor of life. The literature upon methods and on the laws of play is varied and valuable. The church has slowly but surely found herself, in practice and belief, and stands in the main for a broad, rational, constructive, and saving program. The seesaw, the teeter and the sandpile, together with baseball, basketball, and volley ball, and I know not how many more, have been discovered and utilized as among the means of grace both for youth and age. The hunger of youth for expressional activities and the needs of age for recreative pleasures have found a common meeting on the playground, to the benefit and blessing of both. Wherefore, be it affirmed that a Sunday-school picnic is a means of grace and may be as much a part of the preparation for Decision Day as various other matters. For the Christian life is not a drab affair but one of sunshine and song. "The joy of the Lord" is a wonderful thing, fit for childhood and youth, and using our normal longings in a sane, upbuilding way.

## Value of the Picnic

There can be no picnic without work. A tired mother was getting on the street car with her five children whom she had taken to the park. "Are these yours," asked the genial conductor, "or is this a picnic?"

"They're all mine; it's no picnic," she replied.

Which things are a parable, and being interpreted mean that some one must take the leadership and many people must cooperate in order to make a real picnic possible!

I know of no Sunday school which has developed the picnic to so high a degree of efficiency as the Marion Lawrence School, of Toledo, Ohio. For more than twenty-five years it has been an annual event of great interest. They begin their preparation a year ahead. The experience of one year is summed up while it is fresh, and the notes and suggestions constitute a running start for the operations of the next year. Men and women are serving on the va-

By Ernest Bourner Allen

rious committees who were babies enrolled in the Beginners' department when the yearly picnic was inaugurated a generation ago! They help to keep it up because they know its value.

The school dignifies the year's outing by requiring all the participants in the games to be present at least nine Sundays during the summer quarter. These members of the school wear the coveted "9" at the picnic with as much pride as ever an athlete wore the initials of his college upon his sweater. Prizes are offered in the contests and lend additional interest to the games. Everybody attends, both young and old, and there are many visitors who come from far. Indeed, as a home-coming festival, as well as a rally for the fall work, the picnic is notable.

The following committees are usually appointed, the name in most instances defining the work: a Transportation Committee, to arrange for the street cars and all details of the parade, which passes through the city to one of the big parks; the Finance Committee; the Music Committee, which secures a brass band and arranges for such other music, instrumental and vocal, as may be desired; the Printing and Decorating Committee, which labels the cars, provides badges and programs; the Press Committee, which takes care that the whole city is notified as well as the school; the Commissary Committee, which arranges for getting the lunch baskets and other baggage from the church to the park; the Grounds Committee, which sees that the park authorities have the tables ready, that drinking water is provided, and a place roped off where baskets and other articles may be checked; the Safety Committee, which looks after the safety of everybody, but particularly of the smaller children; the Egg-Hunt Committee, whose work will be explained later; the Amusement Committee, which arranges for games, sports, contests, and everything which will help to entertain; the Red Cross Committee, to look after the sick and injured, if there should be any, and also to care for the comfort of the aged; the General Invitation Committee; the Prize Committee, which selects and purchases prizes and bestows them upon the victors; the Official Photographers; and finally, the Judges!

The experience of this school through the years proves that a Sunday-school outing counts because it creates *esprit de corps*; it attracts and rewards the children; it



Leaving the Street Cars for the March to the Park



The Procession Entering the Park

promotes sociability and the acquaintance of parents, teachers, and officers; and finally, it gives opportunity to commend the joyousness of our religion to others. The outing is usually held on the Saturday before the public school opens in the fall and sometimes one week before that fixed date. It thereby becomes a rally of all the forces for the year's work. Postal card announcements of the outing, and *also* of the program for the Sunday following, are sent to every member of the school.

### The Work Well Planned

The Sunday-school members and workers meet at the church on the morning of the outing. There the baskets are checked and the commissary wagons are loaded. Each department goes to its usual place in the church and is provided with a flag which it follows to the cars and at the park. Street cars are lined up by the side of the church and when the band begins to play, the departments march out—members of the Cradle Roll first, then the Beginners and Primaries, and last of all the Seniors. Each car bears the name of the school in large letters on a banner the length of the car. Paper ribbons in long rolls are distributed and soon decorate everybody from the primary midget to the husky motorman! Everybody wears the school badge. They sing! They shout! They wave their hands! And so through the city out to the park there is a four-mile advertisement of the Sunday school and of the joy of religion!

General interest, of course, centers in the egg-hunt. Did you ever hunt eggs? Some fun! But if you have only done so on the farm, you don't know how much fun there can be at the park. The school used *real* eggs one year, hard-boiled, and after they were found they went to supplement the dinner menu. Then eggs grew more expensive, so *wooden* eggs were substituted. They were colored dark red and used year after year. The "Egg-Hunt Committee" goes to the park early and hides the eggs. The hunt is limited in time and he who finds the most eggs receives a prize. Each department of the Sunday school is assigned a different section of the park, bounded by the drives. After that, all who wear the coveted "9" are en-

titled to hunt for the *golden* egg, for which a special prize is awarded!

Then—D-I-N-N-E-R!

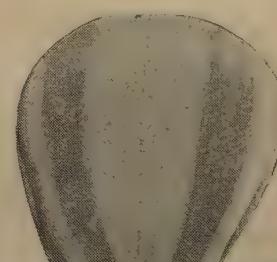
After dinner, our numbers are augmented by those who could not get away in the morning. They come to see and share the games. There are peanut-picking contests, three-legged races, running races, leap frog games, football kicking contests, nail-driving contests, feather-blowing contests, rope-skipping contests, paper balloon ascensions (each balloon bearing the name of the school and an invitation to attend), and scores of other entertaining things go on. A three-ring circus would look small beside the picnic games! And at the end don't forget the tug-o'-war. The rope is two hundred feet long. Everybody pulls—superintendents, teachers, mammas, papas, boys, girls, primaries, and babies! A seven-inning ball game closes the day. The Junior department superintendent is pitching. One of the rotund trustees holds down second base. An erstwhile solemn deacon is on third. The pastor is at short and various other more-or-less notables are distributed at points unfamiliar to them! They are told to stop the ball and not to throw it too far. The score is close, 42 to 31! Among other conclusions of the whole matter, is this by the old German poet:

"If you would be a happy man,  
Und wear a bleasant schmile,  
Schust dake a pignic now und den,  
Und rest vonce in a while!"

Now it may occur to some busy worker in a small school that all this picnic preparation is too big for his school.

Quite possible. Yet the principle underlying it is the same for every school and no matter what its size, every school could have *some* sort of a helpful outing. Start now. Have your picnic! Gather up at once the experience you gained.

(Continued on page 47)



The Balloon Ascension

# The Fourth of July the “New Citizenship Day”

“WILL you go fishing with me tomorrow, Jack?” said William.

“Not on your life,” replied Jack. “Fishing is fun, all right, but tomorrow is the greatest day of my life. Haven’t you heard about it?—the great welcome meeting? No? Well, fishing will keep, but tomorrow you come along with me and see if you don’t like it better than fishing.”

With that Jack began to explain to sixteen-year-old Bill the big Fourth of July New Citizenship Welcome Meeting that was to be held the next day. “You see,” he said, “I’m almost twenty-one, and then I’ll be a citizen and have the right to vote—I’ll help elect our Mayor and our Governor, yes, and even the President. You see, here in America, every citizen is a king—a ruler—and helps decide who shall be in office, and do the hard work of running the government, and perhaps, by and by, I’ll run for office, and maybe some day I’ll be a Mayor or a Congressman myself.”

“Oh, come on,” interrupted Bill. “What’s that got to do with the Fourth of July? What’s the use of going to meetings on a holiday? Lots more fun to go off into the country, fishing and tramping through the woods and boating.”

“But you don’t understand,” said Jack. “Listen! You see, tomorrow I’m going to be welcomed as a new citizen. Lots of us boys twenty years old are going to march in a procession with bands and banners; I’m to carry one of the flags. In front of the court house our Senator will make a speech on what it means to be a citizen in the United States. Then the judge of our State Supreme Court will stand up and ask us if we will be loyal to our country and our flag. And we will all raise our right hands high above our heads, and will take the oath of allegiance and loyalty. After that, before all those great men, John Chow Chang is going to make a speech in response.”

“John Chow Chang?” said Bill. “Isn’t Chang a Chinaman?”

“Yes, of course,” said Jack; “but he was born in America, and so he’s a citizen just like you and me, and he is such a splendid fellow, and a fine speaker. When the Mayor asked us new citizens to elect one of the boys to give our response, we all elected him. Wasn’t that fine? That’s just like America, you see. We are made up of all nationalities and races; yet here in America we have learned how to live together, and how to act like brothers.”

“And then, what do you think? Why, we are all going to march up to the front and shake hands with the Mayor and the Judge and the Senator. And the Judge will fasten on my coat an embossed gold and silver button, with the date and with my initials worked into it, for me to keep all my life! Won’t that be grand? After that we are to march to the hall of the Sons of the American Revolution, where a great banquet will be given us, and they say that we new citizens will sit

By Sidney L. Gulick

between those who are already citizens, each former citizen paying for the dinner of himself and the new citizen

at his right. We’ll get a regular Fourth of July dinner, all right, with music, the tables all decorated with scores of flags, and ice-cold lemonade without limit. It makes my mouth water just to think of it!”

“My! that’s sure swell,” said Bill. “You’re right. That’s a great day for you. I hope they’ll do that when I’m twenty. You bet I’d give up fishing on the Fourth when I become a new citizen if the government will give me a welcome like that, and a gold-and-silver button with my initials on it. How proud I’d be to get it! But—I say, Jack—do you suppose they’d let me march along in the procession tomorrow?”

“Of course they’ll let you march behind the new citizens, and of course you could hear the big speeches, but only the new citizens can shake hands with the Governor and go to the banquet.”

And so the boys talked on. Jack told Bill how he had studied to get ready. For two months he had gone to a night school twice a week, and had passed an examination on “Our Country,” and on “The Rights and the Duties of Citizens.” And they had given him such a beautiful diploma—he was going to frame it and hang it up in his bedroom. And the two books were mighty interesting, for they told so clearly all about our wonderful country, with its great natural wealth still to be developed, and how we gained our independence; they explain the full meaning of the Fourth of July, and give such interesting accounts about our great Presidents and generals, our inventors and discoverers, and especially about the way our government works, and just how each citizen takes his place in it, what he should do, and how he may take a part in running it.

The boys agreed that any other summer holiday is all right for fishing, but that the “Welcome for New Citizens” on the Fourth made that Fourth of July the most important day in their lives for those boys that were to be welcomed.

This imaginary conversation suggests the writer’s dream of what ought to be going on all over the land. Every new citizen ought to be prepared for his citizenship. He—and she, too—ought to be properly prepared, welcomed and initiated into his—and her—great heritage with its new life and new duties as a citizen. A few cities, such as Los Angeles, Cleveland, Philadelphia, and others, have, on Washington’s or on Lincoln’s birthday, begun to welcome foreigners who have become naturalized citizens. The writer is convinced that if we are going to have a successful democracy, we must take more pains to prepare our citizens for their important duties. They must not only be loyal; they must also be truly intelligent in that loyalty.

The majority of our boys and girls leave school at thirteen to fifteen years of age—too young really to learn  
(Continued on page 47)

# A Sunday School Picnic on the Cooperative Plan

How the Sunday Schools of a County Unite in an Annual Outdoor Festival of Fun, Comradeship, and Inspiration

By Jeanette E. Perkins



Scene from Pageant

Scene from Pageant

**A**LL the world loves a picnic. Whether it is the hike-and-bacon-bat variety, or the beach clam-bake; whether it is a family affair, where father and mother and all the children pile into the two-seater or the Ford, fortified with enough hard-boiled eggs to keep a normal family alive for a week, or the kind where, seated comfortably in a Packard runabout, two persons let nothing come between them for hours save the Abercrombie lunch basket—a picnic is a picnic, and the whole world loves it.

But there is probably no single type of picnic so universally enjoyed, looked forward to with so many anticipatory thrills, or back upon with so many happy, haloed memories as the annual Sunday-school picnic, an institution as ancient as it is honorable.

The years have wrought few changes in the Sunday-school picnic. On certain days in every summer big schools and little schools start out armed with the same shoe-box lunches (why must they always

county," it said to itself, "united to have their annual picnic in the same place, on the same day, pooling their talents, and their financial and numerical strength, what would be the net gain in joy, neighborliness, school spirit, and general cooperation?"

The proposition was such a fascinating one that the County Association determined to work out the answer.

## The Plan

The first thing to do was to find a location in the center of the county suitable for a Sunday-school picnic, heroic size. This was no easy matter, for the qualifications were many and contradictory. Required:

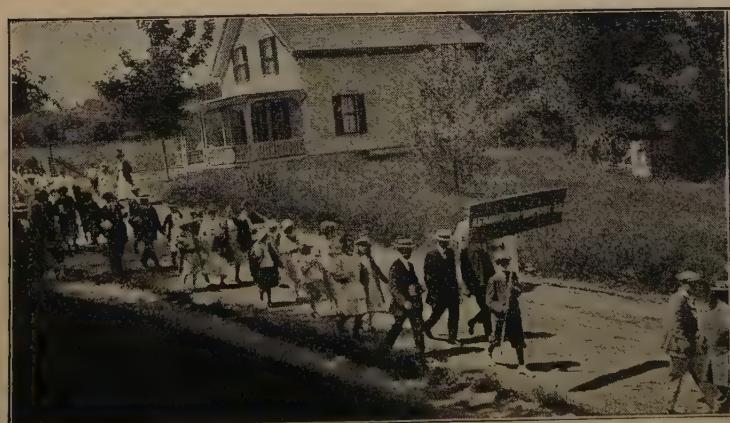
1. Grounds accessible by train and motor car.
2. Grounds a safe distance from tracks and motor travel.
3. Water facilities for drinking purposes.
4. A lack of water facilities for drowning purposes.



The Information Desk

be in shoe-boxes?), and filled with the same rosy expectations.

Bennington County, in Vermont, however, has found a way of raising the joy of the event to the nth power. It did a little figuring one day, six or seven years ago. "If all the Sunday schools in this



Marching by Schools, Preceded by the Band



Baseball Field and Running Track Shown in Background

## THE CHURCH SCHOOL

July, 1920

5. A large space clear of trees, for games, races, etc.

6. A large shady space in which to eat lunches and rest.

7. A flat, level stretch for presenting a dramatic program.

8. A hillside overlooking this from which the audience might view the presentation.

The Grounds Committee made a tour of the county to find such a location. A site was finally chosen with only one qualification lacking, and the Association began unfolding its plans to the various schools. The idea took like wild-fire. Joint committees on arrangements were appointed including representatives of each town. A tentative program was sent to each school inviting members to enter in the field-day contests or to take part in the pageant; arrangements for the transportation from and to each town were made, and charges fixed for admission. Bills announcing the affair were posted all over the county, the local papers advertised it freely.

On the day of the event 1,500 people gathered at the picnic grounds for the whole or part of the day. Each entering school had paid for its members a five-cent poll tax (which went toward expenses), and was furnished with a number of admission tags corresponding to its enrolled membership. Admission for non-members of schools was fixed at ten cents. After all expenses had been paid there was money in the treasury for another picnic.

There was no doubt about the success of the event, and no question about making it an annual affair. Mistakes made the first year were profited by the second, but the character of the day remained the same.

The fact that there were nearly three thousand persons at the second picnic shows whether the first was popular. When the books were balanced the Association had \$50 in its picnic fund. The expenses for grounds, band, pageant, advertising, and supplies were \$198.05; the receipts from school taxes, the sale of concessions, and gate receipts (alone, from non-members of schools, \$105.05), were \$248.05. The Bennington County Sunday School Picnic is now an institution, and no single day in the year attracts more attention than the date of this big event.

## How It Is Organized

The work is divided among nine committees appointed each year by the County Sunday School Association, with a chairman and secretary of the whole. The committees include finances, privileges, grounds, advertising, program, transportation, field day, games, pageant. These make all preliminary arrangements; provide for transportation, taking admissions, giving out information and programs; by efficient safe-guarding and police protection reduce the danger of accident to a minimum; furnish space, supervision, coaches, referees for the games, contests and pageant; arrange for the procuring of

food and drinks on the grounds, the eating of lunches in school groups, the band concerts during the day, restoring the grounds to their normal condition "the morning after," and the settling of all bills.

Perhaps the most important committee of all is that on publicity. For weeks beforehand the barns, fences, and bill-boards throughout the county are plastered with large half-sheet posters announcing the date and place of the picnic. Challenging items like the following are constantly coming out in the local papers, keeping the event before the attention of the people:

"If the 3,000 and more people in attendance at the picnic join in the great procession of Sunday schools, singing, 'It's a whole long year before we have another,' allowing five feet for each file, two persons abreast, the procession will be exactly three miles long; think of it! More than three times as long as Ringling Bros. Circus Parade."

"The Bennington County band of fifteen pieces has been engaged to play all day at the County Sunday School Picnic. It will play on the train going up, lead the march to the grounds, and give frequent concerts during the day. This is only another of the many attractions in connection with the annual picnic and field day of the Bennington County Sunday schools."

"The Bennington County Sunday School Picnic on Friday will be made memorable by the presentation of the Pageant of the Faithful. . . . The Sunday schools of Manchester, Bennington, North Bennington, East Arlington, North Pownal, and the Men's Bible Class of South Shaftsbury are working on the different scenes. The rehearsals are being conducted individually and the assembly will not be given until Friday. Ladies' Aid Societies all over the county have been holding union meetings to make the costumes."

In order to announce the field-day events and get entries from the different schools, before the second picnic the following bulletins were sent out:

## BULLETIN NO. 1. BENNINGTON COUNTY PICNIC

To Superintendents of entering Schools:

The Second Annual Picnic of the Bennington County Sunday School Association will be held in Arlington on June 25th, or the 26th in case of rain. We are glad that you have joined in and helped make it possible.

Enclosed you will find your entry blank for the Field Day. We want this to be even better than last year's Field Day. Please note carefully the rules. Why not have some one especially assigned to work this up in your school and make yours the winning team?

We are also hoping that some of your members will take part in the Pageant.

Next week we shall send you a bul-

letin with full information as to entries, tax, transportation, etc.

Sincerely yours,  
HILDA PRATT, Sec. for the Committee.

## BULLETIN No. 2. BENNINGTON COUNTY PICNIC

1. The Second Annual Picnic of the Bennington County Sunday Schools will be held in Nichols' Grove, in Arlington, on June 25th, or the 26th in case of rain.

2. There will be a special train from the South and one from the North if the latter is desired. The fares will be the same as last year. Each school is expected to pay for its own pupils.

3. Athletic entry blanks have been sent you. Mr. Bartlett of the Bennington Y. M. C. A. will drill your team if you notify him of your desire. Try to have a large number of your boys and girls enter.

4. The Roll Call will take place directly after lunch. Let your school be prepared to respond with a song or cheer and the number present. Following the Roll Call comes the Pageant. In addition to the field events there will be story-telling and games for all ages in the morning, and following the pageant a match base and volleyball game.

5. The number of tags corresponding to the registered enrollment of your school is being sent you. Please give these to the members of your school only. Others are expected to buy theirs at the entrance to the grounds. Every one on the grounds must be tagged. Your school will be represented by the letter on the tag.

6. Your assessment for the expenses is \$—. Please send this in before June 20th to F. B. Pope, Bennington.

7. Children should bring their own lunches. Drinks, ice-cream, popcorn, and peanuts may be bought from official stands on the grounds. Special Grounds Committees will regulate traffic and make every one comfortable.

HILDA PRATT,  
Secretary for Committee.

The letter was accompanied by a copy of the Official Entry Blank with directions to fill out carefully and return before a certain date, and asking: "Will your young men enter a base ball team? Will your young women enter a volley ball team?"

## The Pageant Feature

The special feature of the day is the dramatic presentation, generally a pageant, which occurs immediately after lunch, following the roll call of schools. The second year Anita Ferris' "Pageant of the Faithful" was presented, Miss Ferris being engaged to direct the final rehearsals. Since then the pageants or plays have been written locally around some special theme and

adapted to local conditions. As out-of-door effects depend on what can be seen rather than heard, these are prepared with a minimum of speaking.

Incidentally, this has been found an effective and effectual method of "getting across" to a large number of people any special message desired.

The third year the Program Committee asked itself, "What does the county need most?" and answered its own query, "The development of a spirit of neighborliness." "We shall have," was the decision, "a Pageant of Neighborliness, taking from the Bible and from the present scenes and events embodying this spirit." The accompanying program shows how this was worked out.

The Fourth Annual Picnic was planned after the Federal Council of Churches had sent out, as a result of its special session in May, 1917, its message, "The Duty of the Church in this Hour of National Need." This was obviously something to be presented to all the people as effectively as possible. The Committee dramatized the message, paraphrasing the sections in verse and song, and represented America, with her hand-maidens, as seeking help from the Spirit of the Churches in this crisis. The Spirit of the Churches, assisted by a Chorus, directed America according to the spirit and words of the Manifesto. Copies of the original Message were distributed as souvenirs at the close of the day.

On the printed program for this and the following year appeared two items which also remind us of the fact that the world was at war. On the first page appears: "The Sunday Schools of Bennington County invite every person in the county, whether a member of a Sunday school or not, to join with them in this great Get-Together Day, that the feeling of unity and

Christian Citizenship may be fostered in this time of national crisis"; and on the back, among the announcements: "Coffee and sandwiches will be served on the grounds by the South Shaftsbury Red Cross Chapter, for those wishing to purchase dinner there."

The Fifth Annual Picnic took place during Thrift Stamp Week and a little play called "The Average Boy and Miss

ing else, they would have been worth the effort spent on them for the valuable lesson learned that plays and pageants for local emergencies can be prepared by any small group provided there are imagination, a needed message to be given, and a committee for costumes! The short Thrift Stamp playlet was followed by a patriotic address, and small flags were the souvenirs of the day.

A typical program printed for general distribution a week before the picnic takes place is shown here.

### Why It Is Worth While

The value of such Get-Together days can hardly be overestimated. No one can state in figures what it means to numbers of rural folk who have few chances for seeing and becoming acquainted with people outside their own immediate communities to be given an opportunity to work with their neighbors from the southern or western, northern or eastern portion of their county for the success of a gathering as much theirs as their neighbor's, and as much their neighbor's as theirs. Besides giving these people an opportunity to know each other, and providing annual reunions for them, the picnics are developing an *esprit de corps* in the little schools as well as the big ones.

Also, many workers in the different communities have been discovered through the working out of these

## PROGRAM

10.00 A. M. Assembly and Band concert.

10.15. At the RED FLAG (in the lower meadow), *Field Events*.  
Junior boys: 100 yard dash, running broad jump, high jump, and obstacle race, and Seniors' high jump, running broad jump, 100 yard dash and 440 yard run.

At the WHITE FLAG: *Games for children under 10 years*.  
London Bridge, Drop the Handkerchief, Did you Ever See a Lassie, Cat and Rat, Farmer in the Dell, Oats, Peas, Beans and Barley Grow, and others. These games are easy to learn, and assistants will help each group. All little children are invited to take part.

At the BLUE FLAG: *Girls over 10 years*.  
Spud, Dodge Ball, Three Deep, Newcomb, Relay Races, etc.

At the YELLOW FLAG: *Boys over 8 years*.  
Basket Ball Relays, Dodge Ball, Circle Ball, Captain Ball, etc.

11.15 At the RED FLAG: *Field Events*.  
Senior Boys' Mile Open Run, Girls' Relay Race, and Potato Races—Senior and Junior.

At the WHITE FLAG: *Kindergarten Children*: Quiet Games and Story-telling.

At the BLUE FLAG: *Girls over 10 years*: Quiet Games, as Bibb Buzz, Beast, Bird, and Fish, I Went to Paris, etc.

At the YELLOW FLAG: *Boys over 8 years*: Tug of War.

12.00. Intermission for lunch.

**FIELD REGULATIONS**

1. No one may enter more than two events.
2. Junior boys are those weighing under 100 pounds, Senior boys over 100. Junior girls are those under 12 years, Seniors those over 12.
3. Ribbons will be given for the first and second place in each field event. A banner will be awarded to the school having the most points.

2.45 P. M. Volley Ball Tournament (east of pageant grounds). Baseball Tournament (lower meadow).

5.00. Train leaves for the South.

7.00. Train leaves for the North.

"Thrift Stamp," prepared for that occasion, and given by children, made Miss Thrift Stamp, a daughter of Uncle Sam, appear so attractive in her green and white pasteboard dress, that the Average Boy, in order to secure her, was led to save the money which would otherwise have gone for movies and ice-cream. The idea is so patent and the play so simple that any one could prepare it. If the County Picnics had taught its Program Committees noth-

picnics. But best of all, the children, who each year are entering into friendly contests with each other, are learning to play together, as it is hoped they may later work together in all kinds of community effort for the physical and moral betterment of their country.

Altogether, this small corner of New England believes that it has found a way of putting something new into the Sunday-school picnic idea without taking anything out.

# Developing a Taste for Good Reading<sup>1</sup>

By  
Luther A. Weigle

THAT a child should learn to read—and to read rapidly, easily and well—is so important as to admit of no debate. It is even more important for the children of our day than it was for those of former generations. The development of specialization in industry and of rapid transportation and quick communication has made the world of men economically interdependent. The processes of distribution and exchange and systems of commercial credit extend to every portion of the globe. Science is being diligently applied in every avenue of human occupation, and to every aspect of human welfare; new inventions are constantly being devised to improve methods of production in various fields and to alter the balance of competition. All this means that records and communications of various sorts play a larger, more immediate and urgent part in the life of most men today than in the life of a century or a half century ago. We have become a people of letters and telegrams, newspapers and magazines, pamphlets, bulletins, and books; of bills, notes, and bank cheques, contracts and legal instruments; of records, filing cases, indices, catalogs, and mailing lists; of advertising and of propaganda. Under these conditions, the ability to read is a practical tool of so obvious value that in all ordinary affairs we presuppose it as a matter of course.

But is it more than a practical tool? Some men do little reading other than they must do. They read their letters and telegrams, reports and balance sheets, newspapers and current periodicals, and beyond that their reading is confined to menus in restaurants, signs and road directions, the batting list at the ball game, the printed lines that are thrown upon the screen at a motion-picture show, and the like. When not of directly practical bearing, their reading is opportunist and casual. They live in the here and now—and upon its surface, at that!

Yet all the while they possess in the ability to read—if they only knew what



Courtesy of the New York Public Library.

The Children's Reading Room in a Public Library

to read and had the inclination for it—a means of emancipation from the narrow round of sordid and petty things, and of entrance into their spiritual heritage as members of the human race. Lowell put it truly:

"Have you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination? To the company of saint and sage, of the wisest and wittiest at their wisest and wittiest moment? That it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time?"<sup>2</sup>

Nearer to our own day a great librarian put the same truth vividly in his reply to those who affect to despise mere "book-knowledge" in favor of contact with men and things—as though one could not have both. Though it is long, the passage deserves quotation in full; and the book which contains it ought to be better known.

"We," they say, "find more for our instruction in life than in books. The reality of things interests us more and teaches us more than the report and description of them by others. We study men among men and God's work in the midst of them. We prefer to take knowledge at first hand, from nature and from society, rather than second-handedly, out of a printed page. Your book wisdom is from the closet and for closet use. It is not the kind needed in a busy and breezy world."

"Well, there is a half truth in this which must not be ignored. To make everything of books in the development of men and women is a greater mistake, perhaps, than to make nothing of them. For life has teachings, and nature out of doors has teachings, for which no man, if he misses them, can find compensation in books. We can say that frankly to the contemner of

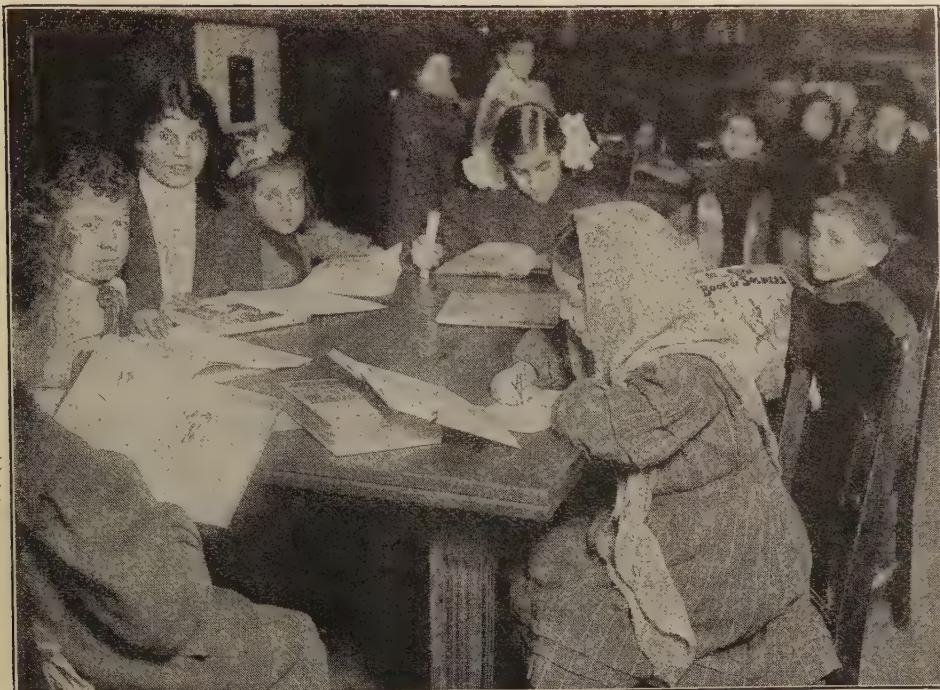
books, and we yield no ground in doing so, for then we turn upon him and say:

"Your life, sir, to which you look for all the enlightenment of soul and mind that you receive, is a brief span of a few tens of years; the circle of human acquaintances in which you are satisfied to make your whole study of mankind is a little company of a few hundred men and women, at the most; the natural world from which you think to take sufficient lessons with your unassisted eyes is made up of some few bits of city streets and country lanes and seaside sands. What can you, sir, know of life, compared with the man who has had equal years of breath and consciousness with you, and who puts with that experience some large, wide knowledge of seventy centuries of human history in the whole round world besides? What can you know of mankind and human nature compared with the man who meets and talks with as many of his neighbors in the flesh as yourself, and who, beyond that, has companionship and communion of mind with the kingly and queenly ones of all the generations that are dead? What can you learn from nature compared with him who has Darwin and Dana and Huxley and Tyndall and Gray for his tutors when he walks abroad, and who, besides the home-rambling which he shares with you, can go bird watching with John Burroughs, up and down the Atlantic States, or roaming with Thoreau in Maine woods, or strolling with Richard Jefferies in English lanes and fields?"

"Truth is, the bookless man does not understand his own loss. He does not know the leanness in which his mind is kept by want of the food which he rejects. He does not know what starving of imagination and of thought he has inflicted upon himself. He has suffered his interest in the things which make up God's knowable universe to shrink until it reaches no farther than his eyes can see and his ears can hear. The books which he scorns are the telescopes and reflectors and reverberators of our intellectual life, holding in themselves a hundred magical powers for the overcoming of space and time, and for giving the range of knowl-

<sup>1</sup> This is the ninth article in a series of studies for parents, teachers and pastors, based on an outline prepared by The International Lesson Committee and entitled *Hints on Child Training*. Copyrighted, 1920, by Luther A. Weigle.

<sup>2</sup> J. R. Lowell: *Books and Libraries*.



Courtesy of the New York Public Library.

Copying the Story to Take Home

edge which belongs to a really cultivated mind. There is no equal substitute for them. There is nothing else which will so break for us the poor hobble of everyday sights and sounds and habits and tasks by which our thinking and feeling are prone to be tethered to a little worn round."<sup>1</sup>

We want our children, surely, not simply to learn to read, but to become readers. We covet for them their full heritage and possibility. We are anxious that they should gain that range of knowledge, breadth of sympathy and sanity of outlook that are characteristic of the man who lives in and for his generation, yet is not wholly of it. We would have them know the cloud of witnesses which compasses them about, whose lives are not to be made perfect save in them. We desire that they be men and women of action, but of action intelligent and wise because of their mastery of the resources which the accumulated experience of the race puts at their disposal. We must help them, therefore, to acquire not only the ability, but the inclination, to read, and a taste for the books that are of real worth.

#### What is Good Reading?

It is perilous to try to define good reading. One could hardly put it more truly than to say that good reading is that which lasts throughout the generations. The lists of present "best sellers" are not to be trusted. They are too much affected by ephemeral tastes and passing circumstances. But in the long run the judgment of the reading public is sound. Those books are good which not only are preserved, but continue to be read in generation after generation.

<sup>1</sup>J. N. Larned: *Books, Culture and Character*, pp. 99-103.

But that, it may be answered, gives no criterion for the books of today. We cannot wait until time's verdict has been rendered. How shall we know good reading? These are some of the marks of good literature:

(1) That the book is true, either in the sense that it records actual facts or principles that belong to the structure of knowledge, or in the sense that it is true to life. In the case of a book in history or science, this characteristic is obviously to be insisted upon. But it is no less true that even fiction, if it is great, has the character of verisimilitude. It must be true to the fundamental laws of life. It selects its materials, of course; it casts this or that into bold relief; it may even exaggerate; but let its selection or disproportion become such that it loses this quality, and it almost certainly loses as well its chance of a permanent place in literature.

"Shakespeare, the great idealist, is at the same time the greatest realist. On the one hand, his leading characters, even the immoral ones, are striking personalities; they are placed in situations which are significant—the crises of human life. On the other hand, their words, their actions, their failure to act, follow strictly, in every instance, from their inner nature when taken in relation to the circumstances in which they are placed; the workings of their minds follow laws which the psychology of today is, in many cases, just beginning to formulate."<sup>2</sup>

(2) That the book contains sound, accurate thinking, clearly expressed. There is possible no such separation between content and form as teachers of rhetoric have sometimes led us to imagine. Good "style" consists in having something to say, and

saying it in the clearest, most direct way that one can. If a writer's style is involved, it is in general either because his thought was not fully clear, or because he lacked the vocabulary to express it. Great books are not always simple; but they are clear.

Words are instruments of thinking, as well as the means of its expression. We do not always think in words; much, indeed, of our every-day thinking goes on in terms of mental pictures which pass, as we say, before the mind's eye, the meanings and relationships of which are immediately discerned without being translated, even mentally, into words. Yet the development of thought is largely dependent upon one's mastery of language. When one has words, as well as mental pictures to serve as symbols of the things and qualities about which he thinks, thinking takes less time and energy and is more definite and accurate. The acquiring of an adequate vocabulary, in any field of knowledge, is a great aid both to the memory and to observation and reasoning within that field.

The surest way to acquire a good vocabulary and correlative ideals and habits of fruitful, accurate thinking, is to read the best books in the fields in which one seeks to develop these abilities. We acquire language only by repeated use; we learn to think only by thinking. The child who hears only the slouchy vernacular of every-day speech and reads only newspapers and popular magazines, stories of the "Uncle Wiggly" or "Oz" type, or books that are cast in the same careless vernacular or have been unduly simplified to the supposed level of his comprehension, is missing one of the essential elements of a good education. Children need books of sound thought-content, clearly expressed in good English. They are quite as much interested in such books as in reading matter of the more shallow, ephemeral sort; and from these books, without effort, they will learn both to think accurately and to express their thoughts clearly. The perfect English of Abraham Lincoln's Gettysburg Speech was begotten in the books which the boy Abe read by the firelight in his father's cabin home.

(3) A book might possess these characteristics, however—of truth, sound logic, and accurate, clear diction—without being good literature. De Quincy classified books as of two sorts: books of knowledge and books of power. The former convey information; the latter stir the imagination to see, and the heart to feel what they portray. This is the primary difference between those books which possess genuine literary quality and those which do not. Good literature is enjoyable; it captures the imagination and appeals to the emotions. It takes us out of our surroundings and causes us to dwell for the time in the situation it describes so that we "come back to earth," when we have finished read-

<sup>2</sup>F. C. Sharp: *Education for Character*, p. 221.

ing, with somewhat of a sense of loss. It has warmth and color and life.

Like painting and sculpture, literature is an art. Not all literature, however, is fiction and poetry. In other fields of human thought, the difference is manifest between literature and mere dull, colorless records. It is possible to describe anything—whether in history or fiction, science, or invention—in form of a mechanical recital of facts, dry, prosy, unenlightening and uninspiring; and it is possible to describe the same things, perhaps not quite as exactly, but with power.

(4) Good literature exerts this power to worthy ends. It presents life's great ideal values. It portrays universal truths, as these are embodied in concrete and particular situations. It exhibits the fundamental laws of nature and of human life; it reveals the potentialities of human nature and the great trends of human conduct; it fills the mind with desirable mental images, and sets the affections upon the higher things; it equips one to face life's temptations with more of strength because he has seen and loves the ideal. "Literature," Barrett Wendell has said, "is the lasting expression in words of the meaning of life."

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"Whether the book is alive with genius or dead with the lack of it—whether it is brilliant or commonplace—whether clumsiness or skill is in the construction of it—are not the first questions to be asked. The prior question, as I conceive, is this: *Does the book leave any kind of wholesome and fine feeling in the mind of one who reads it?* That is not a question concerning the mere morality of the book, in the conventional meaning of the term. It touches the whole quality of the work as one of true literature. . . . There is no mistaking a feeling of that nature, though it may never seem twice the same in our experience of it. . . . Some books that we

read will make us feel that we are lifted as on wings; some will make music within us; some will give us visions; some will just fill us with a happy content. In such feeling there is a refining potency that seems to be equaled in nothing else. . . . The poem, the romance, the play, the music, or the picture, which has nothing of the sort to give us, but only a moment of sensation and then blankness, does us no kind of good, however innocent of positive evil it may be.

"If the wholesome feeling which all true art produces, in literature or elsewhere, is unmistakable, so, too, are those feelings of the other nature which works of an opposite character give rise to. Our minds are as sensitive to a moral force of gravitation as our bodies are sensitive to the physical force, and we are as conscious of the downward pull upon us of a vulgar tale or a vicious play as we are conscious of the buoyant lift of one that is nobly written."<sup>1</sup>

### Reading in the Schools

Reading has always occupied a large place in the curriculum of the elementary schools; yet much of their teaching of reading has been ineffective. I attended the schools of a good city system of public education a generation ago; but I am confident that if I had not learned to read at home before entering school, and if I had not acquired an eager taste for reading by browsing freely in my father's library, I would never have gained the same ability to read rapidly and easily, or the same desire to read, from the work of the schools. This was meager in content, concerned itself too exclusively with oral reading, and did not connect up with the pupil's desire for enjoyable reading outside of school hours.

Better methods are being developed in the schools of today. Reading is taught

<sup>1</sup>J. N. Larned: *Books, Culture and Character*, pp. 43-45.

in close association with language, oral and written. The primary emphasis is laid upon the thought-content which language, in whatever form, conveys; and children learn to read and write, not so much by formal exercises, as because they come naturally to need these ways of understanding and communicating thought. Instead of beginning with single letters, or with phonic exercises upon separate syllables, or even with the learning to pronounce one word at a time, the sentence, which is the natural unit of thought, is taken as the natural unit with which the child's education in reading begins. This does not mean, be it remarked, that the children of today do not learn the alphabet, as critics of present methods sometimes absurdly charge; it means simply that these methods recognize the psychological fact that children will most easily acquire a reading vocabulary in the same way that they acquire a speaking vocabulary, by using words in sentences which express thoughts. There is no more reason why they should begin to read by one letter at a time than there is for their beginning to speak by uttering one vowel or consonant at a time.

"New words are best learned by hearing or seeing them used in a context that suggests their meaning, and not by focusing attention upon their isolated form or sound or meaning. It should constantly be remembered that words are functional, and that their main function is to help express a total meaning which always requires or implies their association together with other words. . . . If the child grasps, approximately, the total meaning of the sentence in which the new word stands, he has read the sentence. Usually this total meaning will suggest what to call the new word, and the word's correct articulation will usually have been learned in conversation if the proper amount of oral practice shall have preceded reading. And even if the child substitutes words of his own for some that are on the page, provided that these express the meaning, it is an encouraging sign that the reading has been real, and recognition of details will come as it is needed. The shock that such a statement will give to many a practical teacher of reading is but an accurate measure of the hold that a false ideal has taken of us, namely, that to read is to say just what is upon the page, instead of to think, each in his own way, the meaning that the page suggests."<sup>2</sup>

These methods involve the child's doing much rather than little reading, in order that he may secure enough practice. They emphasize practice in silent reading, in contrast to the exclusive emphasis upon oral reading, which was characteristic of older methods. They train the child in rapid reading, though without hurry, and test his ability quickly to master and to report upon the thought-content of a given passage.

President Eliot found, in a typical Massachusetts school of a generation ago, that thirty-seven per cent of all the school-time for the first six years of the course was de-



Courtesy of the New York Public Library.

Choosing a Good Book

<sup>2</sup>E. B. Huey: *The Psychology and Pedagogy of Reading*, pp. 348-349.



Photo by T. Wilfred.

The Home Story Hour

voted to reading, spelling, grammar, and other aids to the learning of the English language. Yet, by actual test, he found that an ordinary high-school graduate could read aloud, at a moderate rate, in just forty-six hours, everything that the children of that school were supposed to read in these six years. "These children had, therefore," he says, "been more than two solid years of school time in going through what an ordinary high-school graduate can read aloud in forty-six hours."<sup>1</sup> In the school which I attended we read only Appleton's Readers, except that the principal kept in his office, as a special treat, to be doled out on occasion, a few copies of two supplementary readers, one in American history and one in geography. We never read "to ourselves" in school.

The schools of today furnish, in every grade, a number and variety of books which the children are encouraged to read, and they are given many opportunities for silent reading. These books for children, moreover, contain more and more of really good literature, as contrasted with handwriting or mere information. The schools are making increasing use of the public libraries, also, and seeking to develop within their pupils the ability and inclination to use the resources of these libraries intelligently.

Further reason for encouragement is to be found in the fact that the schools of today are beginning to develop methods of teaching that aim at awaking attitudes of appreciation of good literature, rather than set children to work to analyze and dissect

it. We may hope that the day is passing when the gibe is pertinent which is contained in a school man's answer to the query how boys might be cured of reading dime novels. "Teach them dime novels," he said, "in the same way that we have been teaching high-school English classics. They will never want to read them again."

### Reading in the Home

It is by the home, even more than by the school, that the reading habits of most children are determined. Many children learn to read before they enter school, picking it up in connection with the stories that are read to them and the picture books with which they play in their homes.

The child's education in reading begins with his first lessons in oral language, and these begin far back when he is a tiny baby. Parents should make it a practice to talk much to their baby, even long before they can be sure that he understands what they say; and they should use good words, rightly pronounced, and correct forms, instead of baby-talk. It is only through this repeated hearing of language that the child will begin to understand the meanings of words and to acquire the

ability to speak. A mother came, complaining that her baby of two showed no signs of learning to talk. "Have you talked a good deal to him?" queried her friend. "Why, no, I can't say that I have. It didn't seem to be any use when he couldn't understand or answer." A more flagrant case of wanting to put the cart before the horse could hardly be found.

Very early, too, the father and mother should begin the practice of telling stories to the child—not just commonplace accounts of what happened "when I was a youngster," or made-up yarns, but stories from the world's rich treasury of folk-lore, myth, and child literature. It takes time and intelligence and the willingness to learn how to tell stories; but it is wonderfully rewarding, not only in its ultimate results, but in its immediate satisfactions. There should be a regular time, a story hour, which will come naturally just before putting the children to bed for the night. It will soon come to be one of the most precious times of the day, for the parents as well as for the children.

Before long this will lead to the parent's reading to the children, for there will be stories which he has not well enough in mind to tell without the book. This practice of reading to the children should be maintained, even into the years of later childhood. When the children become able to read for themselves, it will naturally change into reading with the children rather than to them. Blessed is the family group that never wholly loses the happy habit of reading aloud, and sharing together the good things of literature.

Each child should have books of his own, and a shelf of his own upon which to put them. It is wise to subscribe to one

(Continued on page 45)



Courtesy of the New York Public Library

The Children's Story Hour in a Public Library

<sup>1</sup>C. W. Eliot: *Educational Reform*, p. 185.

## “Books for Everybody”

ARE you looking for some special work in which your girls and boys or young people may be interested? Here is a worthwhile work and one which will come very close to the interests of many classes. There are two ways in which any church-school class can help in this work. The members may earn money for the fund described below, or they may find families or children in their own community to whom they may carry books and magazines.—THE EDITORS.<sup>1</sup>

### Books—An Aid to Americanization

THE need of newcomers to our shores for a better understanding of American aims, ideals, and traditions is recognized by the American Library Association, which, through its enlarged program, will strive to promote better citizenship in the United States by encouraging the reading of books on these subjects by 15,000,000 new Americans, to whom advantages for self-education never have been adequately presented. Four thousand librarians throughout the country, who are members of the organization, now are raising a fund of \$2,000,000—with the aid of library trustees and friends of libraries—to carry out this project for a period of three years.

The work of Americanization, which has gained impetus from the war, will be augmented considerably by the efforts of the American Library Association, which will open the avenues to a ready conception of American government, accomplishments and purposes to these people who have come to make their homes in this land. By fostering the printing of more books on Americanism in foreign languages, the American Library Association purposes to instill an early knowledge of what constitutes a good citizen in those who have not yet learned our tongue.

Fitting these people for useful trades and occupations will be accomplished through technical libraries in industrial plants, commercial and mercantile institutions, which the American Library Association, in cooperation with the Special Libraries Association, is encouraging as a phase of the Enlarged Program. Other important objects of this movement, which has “Books for Everybody” for its slogan, are the extension of the county library system, in which effort the American Library Association will act with existing library agencies; fostering of more books for the blind in the new, uniform Braille type, and an augmented book service to men in the merchant marine, to patients in hospitals of the United States Public Health Service, and to lighthouse keepers and coast guards.—JOHN S. THORP.

### Better Citizenship

“Good Books Make Good Citizens”—this is the firm conviction of the American li-

brarians who are back of the “Books for Everybody” movement.

To be a good citizen one needs to be grounded in the ideals of American democracy and well informed on current and political affairs. That requires a continuing education which will apply not only to new Americans but to all Americans. Libraries can provide this continuing education.

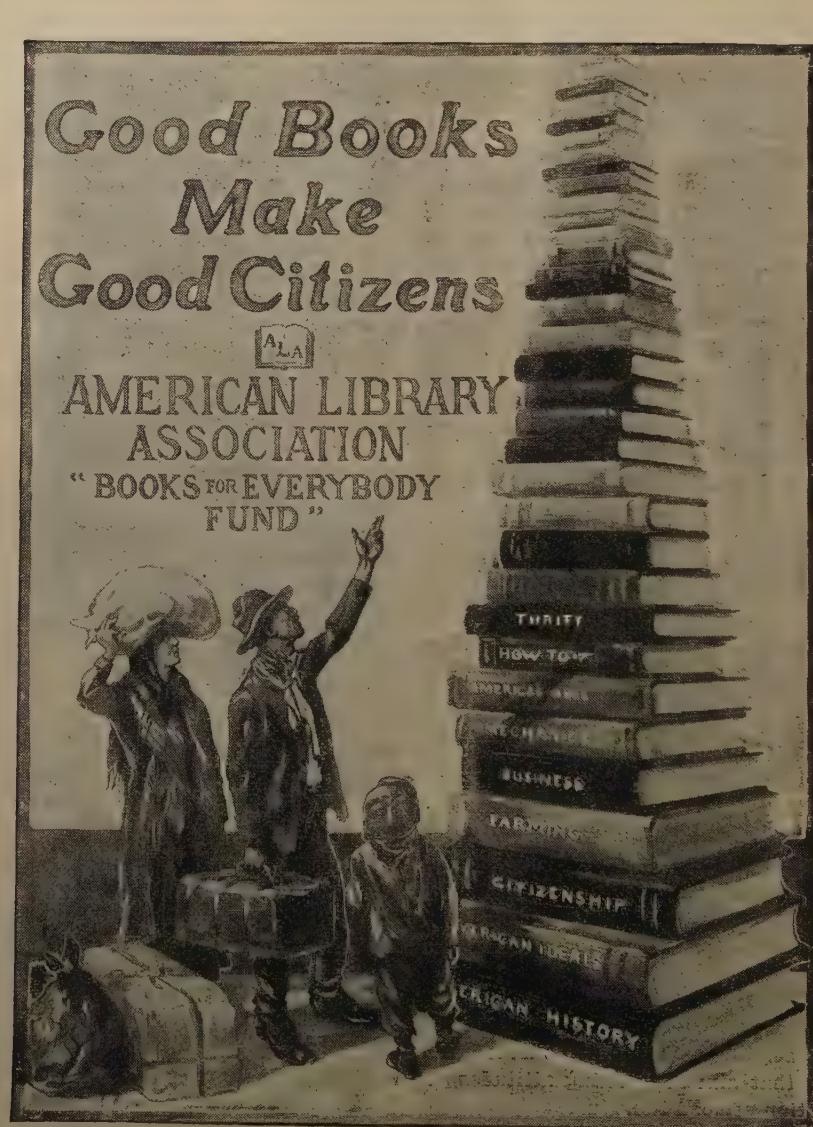
There are approximately 15,000,000 new Americans in the United States and more

than 6,000,000 of this number cannot read or speak the language of America.

Millions of American-born do not come in contact with good books.

Many national efforts have been made in the last few months to solve the social and industrial problems that are agitating the country, but none of them has taken into consideration that powerful agency for self-education—the library.

Many libraries have demonstrated the effectiveness of this important work.



<sup>1</sup> For further information write to the American Library Association, 24 West 39th St., New York.

# The World of Consumption

By Arthur E. Holt

Social Service Secretary

*(This is the fifth in a series of articles on moral and spiritual backgrounds in the world of industry.  
In this article Dr. Holt deals especially with the ethical backgrounds in the realm of consumption.)*

"**M**ANY of the things which we buy with our money, or get with our work, are not desirable for their own sakes; they are desired merely because others have them and we want to keep up with our neighbors. We are suffering infinitely more from competitive consumption than from competitive production.

"One of the most destructive forms of competitive consumption is the effort which country people make to act and dress like city people. This desire to imitate city people indicates a feeling of inferiority on the part of the country people. It will never be cured until country people organize themselves and develop a feeling of solidarity and a pride in being country people. When a class of people feel themselves to be the equals or superiors of another class they never try to imitate that other class.

"Then there is the rivalry among the members of the same class or community to outshine one another in matters of consumption, display, or ostentation. 'Conspicuous waste' becomes a recognized method of advertising respectability. Where this spirit prevails, no matter how much money we have, we can never have enough to live in mental comfort, but will strive with might and main for more. Similarly, no matter how many labor-saving devices there may be in the farm home, the women can never do as much as they would like to do, but will continue to wear themselves out trying to do more.

"One of the largest results, therefore, which should come from an effective rural organization should be such a standardization of consumption as to stop this form of strenuous competition. When country people stop trying to imitate city people, when they have the strength to set their own standards of consumption, and when they agree to do the things they really want to do and have the things they really want, then the introduction of labor-saving devices will really lighten work."

This interesting quotation from the pen of Dr. T. N. Carver throws a flood of light on the moral and spiritual backgrounds which lie in the background of the world of consumption and also on the necessity of right social organization in the righting of the wrongs which exist in that world. Our problem is a twofold one. We must teach people to want what they ought to want and make it possible for people who

## A PROBLEM IN ETHICS AND SOCIOLOGY

To Teach  
People  
To Want  
What They  
Ought to Want  
And  
To Make  
It Possible  
For Such People  
To Get  
What They Want

want what they ought to want, to get what they want.

The first problem is one which we must face as religious and moral teachers. Would not a true religious consciousness, which gave to a person a noble self-respect, temper the fever of competitive display in which so many indulge? There is nothing in the world so sensitive as the self. It must cover its nakedness with some kind of protection. If it is not fed with inward strength and clothed with something of divine majesty, it will indulge in tawdry garments bought at any expense in the markets of the world. In a very real sense, our modern extravagance roots in a superficiality of religious experience. If, as moral teachers, we are to meet a fundamental need in modern industry, we must concern ourselves with teaching to the children the sin of wastefulness, of competitive display, of ignorant and extravagant buying. This must be approached, however, by setting standards for simple, intelligent, and purposeful living in those things which have to do with food, clothing, and houses. Again and again religion has dealt with this matter, and though it has sometimes gone to the extreme in such religious sects as the Dunkards and the Quakers, nevertheless there is an obligation upon the church to set standards for simple living.

Few of us realize the social effect of modern advertising. By pen and picture millions of dollars are spent each week in stimulating the desires of the human family to the highest pitch in extravagance in buying. Just what can be done to guard the individual in the midst of such temptation is not easy to see. It might at least be counteracted by advertising which has as its purpose the stimulating of people to moderation and sensible action in buying.

But this falls far short of the needs, which are nothing less than cooperative activity on the part of people whereby they can satisfy reasonable needs at moderate prices. Organized leagues of consumers which have as their purpose conscientious and efficient buying on the part of their members constitute one of the great moral forces of modern times. The Consumers' League is one of the great organizations which has done much to make its members conscientious concerning the way in which the goods they consume are produced. They have set standards in the world of industry. One of the world-famous organizations for cooperative buying is the Rochdale Wholesale Cooperative Society of England, whereby one-sixth of the people of Great Britain buy all or part of their needs from stores run on the cooperative system. This society does a business each year which runs far into the millions. It is devoted to the principle that things should be done and commodities produced for use rather than for exchange. In the words of the Cooperative League of America, it is "an organized nonpolitical effort of people to control production and distribution of things needed to satisfy their wants; first requirement, loyalty, and friendship toward men; teaches people to do things for themselves without asking or accepting state aid; to administer affairs of society." It is not hard to see that such a society calls for certain very definite moral and spiritual attitudes among men and that it is itself an expression of these attitudes. It should be the business of the church to furnish the good conscience for all such organizations and to feed the roots of the cooperative life which are deeply imbedded in the religious nature.

When we come to the question of methods on the part of the church in teaching the ethics of consumption, we can men-

(Continued on page 31)

# New Plans for the Summer

*Two Series of Lessons for the Elementary Departments of the Church School*

WHICH part of the picture represents your church? If the "closed door," we are wondering if you think that course is the best one for the children of your community, or if the apparently insurmountable obstacles seem to leave no other way open. To help you solve this problem, the Congregational Publishing Society has prepared two series of summer lessons which are outlined below; one is published in leaflet form, the other is now appearing in *The Pilgrim Elementary Teacher*.

The use of either of these series is not limited to the four walls of a church school. The authors have arranged the programs for an informal gathering, and have kept in mind summer camps, little groups of children in the fields of the country and on the ocean beaches, hoping that the lessons will be useful there. Wherever there is one person who can gather a group of children about her, let her provide herself with leaflet or magazine, and the hour of the whole week which the children love the best will be the one given to these character-building stories.

## The Good-American Vacation Lessons

These lessons are based on the children's code of morals, prepared by William J. Hutchins, which won the \$5,000 prize from The National Institution for Moral Instruction, Washington, D. C. The lessons have been written in two series, one for a primary and one for a junior group. The primary lessons have been written by Frances Weld Danielson, the junior lessons by Wilhelmina Stoker. Each lesson is a unit, yet correlated with the whole, so that a pupil coming to but one lesson will find it interesting. All class preparation and reviews are eliminated, and no pupil's material is required.

The underlying thought of these lessons is that girls and boys who are good Americans try to become strong and useful, that our country may become ever greater and better. Therefore they obey the laws of right living which the best Americans have always obeyed. These laws, upon which the lessons are based, are as follows: the law of health, the law of self-control, the



From *The Pilgrim Elementary Teacher* (July)

law of self-reliance, the law of reliability, the law of clean play, the law of duty, the law of good workmanship, the law of teamwork, the law of kindness, the law of loyalty. A lesson has been outlined also on one additional law not included in the code, the law of reverence.

The book, *The Good American Vacation Lessons*, may be ordered from The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, or 19 West Jackson Blvd., Chicago, Illinois.

## Your Flag and My Flag

These lessons, arranged also for two groups, primary and junior, are now being published in the July, August, and September numbers of *The Pilgrim Elementary Teacher*. The lessons for the primary group are being written by Miss Danielson; those for the junior group by Miss Joyce C. Manuel. The theme is world

brotherhood, and the topics are as follows: Under Our Flag—Be Brave, Under Our Flag—Be Pure, Under Our Flag—Be True, Above Our Flag—God, Our Flag in Other Lands—Justice, Our Flag in Other Lands—Mercy, America's Welcome to Workers, America's Welcome to Artists, America's Welcome to Children, America's Standard for All, The Christian Flag, Christian Flag-Bearers.

EVERY child in the State is a part of the State and an actual or potential citizen, and no matter where he may dwell within its boundaries his proper maintenance, growth, and training are of direct and deep concern to the safety, welfare, and prosperity of the State.

Hence the larger good of the State and the Nation should have an important place in the thought of the community concerning the education of its children.—Government Bulletin.

# American Mayflower Council

## For the Celebration of the Pilgrim Tercentenary



*A National Obligation  
A National Opportunity  
An International Program  
An International Celebration*

THIS year marks the three hundredth anniversary of the landing of the Mayflower at Plymouth Rock. The coming of the Pilgrims to America was part of a movement so significant to the history of modern institutions and times that the facts concerning it should be made known to the widest possible circle. In a very true and profound sense the Mayflower carried with her the moral destinies of the world. These Pilgrims were the pioneers of civil and religious liberty. They were heralds of a faith which, tested by the heroic men it has produced, and the heroic works it has wrought, challenges comparison with any faith by which men have been molded and inspired. Their confidence in the revealed word of God, their zeal for religious liberty, their faith in popular government and popular education, and their sense of their obligations to men as well as to God, are among the great and high qualities and solid virtues for which these men made their sacrifices.

To recover the sense of the value of these principles; to emphasize the spiritual significance of the coming of the Pilgrims; to make the spirit of the Pilgrims the basis of an appeal to heroism, consecration and the spirit of sacrifice, which is so necessary if we are to meet the new and pressing problems of today, are the chief objects for which the American Mayflower Council was instituted.

### Coordination of Programs

The American Mayflower Council is a general organization and has offered its good services in coordinating the programs and proposals of the various committees and commissions that are planning to observe the Tercentenary Year. This council is working in close cooperation with the English Mayflower Council, the Netherlands Pilgrims Committee, the French Committee, and the Canadian Tercentenary Committee.

### Personnel of Council

The President of the United States and the Honorable William Howard Taft are the honorary chairmen; Dr. Henry van Dyke is honorary secretary; the chairman is President Henry Churchill King of Oberlin College; Mr. Hamilton Holt, editor of *The Independent*, is treasurer; Rev. Charles

W. Gulick is executive secretary, and has associated with him a secretariate composed of Rev. Charles S. Macfarland, Rev. Stacy R. Warburton, and Rev. Linley V. Gordon; the vice-presidents, representing various sections of the country, are: Rev. Frank Mason North, New York; Mrs. P. V. Pennybacker, Texas; Mrs. Philip North Moore, Missouri; President Henry Pratt Judson, Illinois; Major Robert R. Moton, Alabama; Hon. J. A. Macdonald, Toronto, Ontario; J. Willis Baer, California; Bishop Francis J. McConnell, Colorado; Dr. Myles Standish, Massachusetts.

The Council, which includes in its membership two hundred and fifty prominent men and women, met in New York city June 10, an afternoon and evening meeting, when the entire activities of the Council were reported. Addresses were delivered, making the meeting both inspirational and executive in character. Plans to decentralize the Council and organize regional committees are under way in the following cities: Philadelphia, Richmond, Atlanta, Dallas, San Francisco, Minneapolis, Saint Louis, Chicago, Denver, Cleveland, Boston, Nashville, Richmond, Washington. Each of these cities will be the center of a group of cities, where the plans and programs of the Council will be carried out.

Among those chosen to represent the American Mayflower Council in England, Holland and France, are Mr. Charles R. Towson, secretary, International Committee-Young Men's Christian Associations; Rev. Henry A. Atkinson, general secretary, the Church Peace Union; Rev. Charles S. Macfarland, general secretary, Federal Council of the Churches of Christ in America; Rev. Frederick Lynch, editor-in-chief, *The Christian Work*; Mr. Hamilton Holt, editor of *The Independent*; Mr. Fred B. Smith, chairman of the Commission on Interchurch Federations; President Henry Churchill King of Oberlin College; Rev. Charles L. Thompson, president of the Home Missions Council, and Rev. Samuel A. Eliot, president of the American Unitarian Association.

### Mayflower Day in Schools

The cooperation of Boards of Education, professors and directors of schools and colleges throughout the country will be se-

cured to make use of comprehensive educational programs culminating in a Mayflower Day in schools, colleges and universities.

### Mayflower Week in Churches

The union services on Thanksgiving Day, held in most American communities, will take the nature of a memorial to the landing of the Pilgrims, and an endeavor will be made to have a sermon preached in every church on Sunday, November 21 or 28. An able Committee on Americanization is working to interpret the spirit of the Pilgrims in terms of democracy.

### Nation-Wide Mass Meetings

Outstanding features of the program include a series of nation-wide mass meetings to be held in seventy of the leading cities of America between November 21-29. The Council is endeavoring to secure the presence of six representative men, four from Great Britain and two from Holland. They will be the guests of the Council, and will be used in the campaign in the seventy city centers.

The celebration will culminate on Friday, November 26, with a great national mass meeting to be held in Carnegie Hall, New York city. Prominent speakers from England, Holland, Canada, and the United States will emphasize as the final message the tremendous importance of the ethical element in the national and international development and the religious significance of the Pilgrims' movement in political, economical, and social development of the world today. Sir Auckland Geddes has been invited to be present, and has been asked to secure a message from the King of England and present it to the meeting. The Dutch Ambassador has been requested to secure a message from the Queen of Holland. Right Honorable Lord Robert Cecil, Dean Burroughs, Rev. William Temple, M.A.; Rev. John Clifford, D.D., LL.D.; Rev. William Edwin Orchard, D.D.; Professor George Gilbert Murray, LL.D., Litt.D., have been invited to be present and to speak as the representatives of England. James A. Macdonald, Litt.D., LL.D., editor *Toronto Globe*, will speak for Canada on "North America's Civilized Internationalism." An invitation has been sent

(Continued on page 31)

# Religious Education a National Necessity

By Rockwood Harmon Potter

*"Set your heart unto all the words which I testify unto you this day, which ye shall command your children to observe to do, even all the words of this law."—Deuteronomy 32:46.*

**A** MIGHTY personality projects his power over generations beyond his own. We are sitting today as a nation at the feet of Lincoln and of Washington. Their prophetic words are in our ears, their high adventuring spirits summon us long after their days to our active present service. In like manner the mighty Moses cast over the whole history of his people the spell of his presence, the vigor of his person, the authority of his righteousness, the inspiration of his exhortations. These words of warning, of injunction, of counsel and of might, written down long after his hand had turned to dust, faithfully echo the precepts that were often on his lips in his life, that were treasured in the hearts of his people from generation to generation, being handed down from father to son, even as he commanded. They bring to us the very accent of the majesty of his person, even two thousand years after the rebuilt temple was stricken to the dust, and his far descendants were taken from the land of his promise to be scattered wide and bowed low beneath a cruel yoke.

### A Great Leader's Influence

The words of Moses thus here gathered together set forth the law which his statesman's mind discerned in the purpose of God and delivered for the obedience of his people. They set forth also the prescriptions and requirements that hedged about that law and the people themselves, to protect it and them from the wear and tear of time, and to preserve it and them for service to the people of the world, a light indeed to lighten the Gentiles. Here also there is breathed for us the spirit of loyalty to Jehovah which flames in the breast of this mighty man of great deliverance, which he was able to infuse into the life of a mob of escaping slaves in such wise that they became a nation, and made a place for themselves in the world's life and upon the world's heart, which the marching of armies cannot obliterate and the passage of time makes more secure in its undying glory.

Hear then the injunction of Moses the mighty, which faithfully reflects the spirit of his life, and which served so wondrously in the history of this people. "Set your heart unto all the words which I testify unto you this day, which ye shall command

your children to observe to do, even all the words of this law. For it is no vain thing for you; because it is your life."

### Character Not the Result of Accident

Character as we know it in the individual is not the result of accident. It does not grow of itself. It issues from carefully made plans and sternly enforced discipline. It develops from rich seed faithfully planted in fertile soil, guarded and nourished by watchful and patient hands. Here and there fair flowers of purity shine out of the world's muck. Here and there strong oaks seem to rise out of a morass. But the rule of life is that purity grows in carefully tended gardens and integrity flourishes when rooted deep in good soil that lies over firm foundations. Therefore when the exceptions appear we search for an explanation that shall conform to the law, for prayers and dreams and hopes that environed this bloom of beauty and led it onward and upward to the light, for hidden teachings that strengthened this character in righteousness and gave it its surprising and amazing strength. We ourselves know that whatever of virtue we have won, we have won because we were furnished to win it out of the sacrifice of those who loved us. What of strength of purpose we have forged in the experiences of life, we have forged in heat that was not our own, that came to us from many an altar and was borrowed in the beginning from the fires of God.

Not otherwise is a nation's life made clean and strong. It is by right teaching of great truths from generation to generation that a people comes to be clean in life and strong in service. When a mighty nation breaks the leash of the law and runs amuck in the world, we do not accept the fact as something that has happened without cause, we are not content with the assumption that out of a clear sky above and a clean earth beneath this plague did, in a moment, burst forth to run its awful course. Instinctively we ask what are the sources of this contagion, from what hidden pools of corruption and sinks of iniquity has this deadly miasma spread itself? What truths have been left unused by this nation's thinkers? What lies have been painted white to appear true by this nation's teachers? What damnable heresies as to the conduct of life have been cur-

rent on the lips of its preachers? What accursed caricature of the face of God has been lined upon the minds of successive generations that there issues forth now into the light, and now into this woe-filled present, a people that knows no law, that worships the god of the red hand, that bows beneath the edict of Mars and abjures the God of grace and truth, of right and love?

### A Word of Warning

National character is no accident. Moses knew it and enjoined upon his people fidelity to the clear vision of God's law which he with them had discerned, fidelity through the long future to the spirit that had discerned the law they knew, in confidence that that spirit would ever more adequately learn that law and its commands for each successive present hour. Such was the injunction that Moses gave to Israel. Whatever strength of character Israel attained through that strange history of romance and glory, of tragedy and pain and shame, that wrought its course through fourteen hundred years from the exodus to the fall of Jerusalem—whatever strength of character was attained by Israel in these years to stand secure upon the pages of all time for all men to read, was attained by virtue of obedience to the instructions of the mighty law giver. His word of solemn warning we may well hear today. Imperative it is to fulfill the duty of the hour, imperative it is to respond to the utmost of our strength to the call of the nation's need, but imperative it is also to remember that the nation's need grows out of the nation's ideals, and not out of the nation's necessities. It was the nation's ideal of liberty that made it needful for its armies to cross the seas, and not the nation's necessity for food and drink and shelter. It was the nation's new ideal of service that summoned its sacrifice and not the threat of fear. It was because of great truths faithfully taught in the school, in the church and home, it was because of a clear vision of the greatness and goodness of God proclaimed by statesmen as well as by preachers, by example as well as by precept, that summoned forth the nation's patriotism as a worthy and not an unworthy thing. It was the fruitage of patient teaching through years and generations that made

the harvest of national enthusiasm for a great cause which was for a season reaped beyond the capacity of the old barns of the world's storage. Hear again and understand their meaning, the words of the law giver. It is no vain thing for you to command your children to observe to do the words of this law. It is your life. It is the life of the nation; it is the substance of the fabric of the nation's strength and the nation's beauty.

### The Need of the World

Religious education, then, is a national necessity. It is more than this, it is the need of the world. Education that deals with the necessities of the moment, with things to eat and things to drink and things to wear and things to play with, this education has shown itself to be the source of deadly human disease, or, to say the least, it has shown itself helpless to prevent the development and spread of deadly human disease. Education of this sort is needful. We must know the old world that is our home, the earth, the texture of its elements, the laws of their combination, the paths of their processes, the resources of their treasure. We must know the seas and what is therein, the air and its courses, the stars and their far and potent influences. We must know the laws of life, be able in some measure to gauge and reckon with the elemental hungers of the physical life, the dynamic of these deep passions and thirsts in its influence upon the movement of peoples across the continents and over the seas. But to know all this and to know all these things better than any other nation knows them may be a vain thing for us, as it was for Germany. It will not be our life; for Germany it has meant and means today death.

Education that can save, education that can prevent the birth of human disease, education that can stay its spread and stamp out its ravages is education in the law of God for life—education in the nature of God, education that shall plot and show the finger of God's authority upon the conduct of men, education that shall exercise the lips and the hands and the very thoughts of men unto obedience to the law of God, education that shall discipline the mind and the spirit to discern not only his law but also his love, to be sensitive to the motions of his Spirit, to discern with the eye of the soul the true lineaments of his character that were disclosed in grace and truth in the face of Jesus Christ our Lord and Master. It is no vain thing for us because it is our life. It is through this thing that we prolong our days upon the land that we love.

### A High and Holy Task

This task is the highest and the holiest task of any people. This task is the high and the holy task of this people. So high and so holy is this task that the hand of the state may never be trusted to accomplish it. Into the hand of the state it was committed in that state where it was prostituted unto evil. To the free and willing charge of those who will undertake it, must this task be given if it is to be accomplished without peril of perversion, in that spirit of voluntary service, of willing and patient sacrifice, which alone can effectively accomplish it. In this nation this task is committed into the hands of the free churches among a free people. It is no vain thing for us. It is our life. Through the teaching of the schools of the churches we seek to fulfill this solemn charge. The life of the nation entire, not

the life of the churches, is conserved by the fulfillment of this task. The schools of the churches do not exist for the sake of the churches. They exist by the service and sacrifice of the churches for the sake of the nation and of the world. Their significance is not to be measured in comparison with the significance of other needful education, by the amount of time that is spent in their sessions. It is to be measured by the character, the quality and the spirit that informs them, by the significance of that character and that spirit for the life of the nation and of the world.

I call upon you all to recognize the weight of this service. I call upon you all to voice to those who among you undertake it your value of the good gifts which they offer. I call upon you according to the measure of your ability and opportunity to give yourselves to this task. It is no light thing for you. It is your life. I ask you to do it, not for the sake of this church or of the churches. I ask you to do it in the spirit of the church for the sake of the nation, and for the sake of the world, that the disease which devastates vast regions shall find no place of darkness in which to germinate and spread in our fair land, that the disease which has disgraced and brought to open shame the great and mighty peoples shall never rot or even stain the fair scroll of our country's life, that the disease, which would eat out the life of the race and reduce it to primal beastliness and corruption may, please God, by the service of this nation and of all well taught and clean-minded peoples be stamped out, banished from the life of the world, that the world may be made indeed a decent place to live in. It is no vain thing for you. It is your life. It is our life. It is the life of the world.

## American Mayflower Council

(Continued from page 29)

to Rudyard Kipling, requesting him to memorialize the occasion in a poem, and if possible for him to present it in person.

The English and Holland commissions have invited to be their guests and have a prominent part in their celebrations, Dr. Henry van Dyke, Dr. Cornelius Woelfkin, Dr. Robert E. Speer, Dr. Charles Brown of Yale, and Dr. Henry S. Coffin. Invitations will be extended to other prominent Americans as the plans of the commissions are completed.

### Tercentenary Calendar

June 29-July 6—International Congregational Congress in Boston.  
August 29-September 2—Celebrations in Leyden, Amsterdam, Rotterdam, Delfshaven, Holland.  
September—Many Celebrations throughout England.

September 16—International Congress of Religious Liberals in Boston.  
November 21-28—Mass Meetings in seventy American cities, under the auspices of the American Mayflower Council.  
November 26—Mass Meeting in Carnegie Hall, New York city.  
December 1-6—Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Boston.  
December 21—Celebrations at Plymouth and throughout America of the Landing of the Pilgrims.  
1921—Summer Pageant and other Festivities at Plymouth.

Sunday-school classes can do much to exalt the beauty of simplicity, and sincerity, and usefulness in all actions of Christians. Whatever has to do with church architecture, should exemplify these same lessons. Nothing has done more to set proper standards along this line, than the definite teaching of domestic science and art in the schools. In various ways the church should supplement this work where necessary and cooperate with it at all times where it is efficient.

### A Correction

IN the April number of THE CHURCH SCHOOL, through an error, a floating piece of copy was attached to the last section of Dr. Petty's article, "Personality Plus." This paragraph, with the caption, "Its Progress," was not a part of Dr. Petty's article, and should not have appeared in that connection. The editors regret the injustice done to Dr. Petty and to the content of his article by such an error.

## The World of Consumption

(Continued from page 27)

tion first of all the direct Scripture teachings which bear upon this subject. The prophets and the writers of the New Testament have many direct injunctions which bear upon the question of simplicity in dress, in food, and in houses. Teachers,

# The Superintendent's Guide to the July Lessons

## The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 40 JULY 4	SECOND WEEK LESSON 41 JULY 11	THIRD WEEK LESSON 42 JULY 18	FOURTH WEEK LESSON 43 JULY 25	Departmental Groups
			Plan 1	Plan 2			
4	BEGINNERS	The Little Child and the Heavenly Father Part 4	THEME: Love Shown by Kindness TITLE: Joseph's Coat of Many Colors. MATERIAL: Gen. 37. 3, 4, 18-36.	THEME: Love Shown by Kindness Joseph and His Brothers. Gen. 42; 43. 1-30; 45. 1-15.	THEME: Love Shown by Kindness Joseph Taking Care of His Father. Gen. 45. 16-28; 46. 1-7, 29, 30; 47. 1-12.	THEME: Love Shown by Kindness Review. Stories 36, 40 to 42 Retold.	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 8	LESSON 92 THEME: Friendly Helpers TITLE: Every-day Helpers.	LESSON 93 THEME: Friendly Helpers A Kind Uncle. MATERIAL: Gen. 13. 1-12.	LESSON 94 THEME: Friendly Helpers Review: Stories 92, 93 Retold.	LESSON 95 THEME: Friendly Helpers The Bees at Work.	BEGINNERS
6	I	Bible Stories for the Sunday School and Home Part 4	LESSON 40 THEME: Pleasing God by Right Doing TITLE: David's Care of the Sheep. MATERIAL: 1 Sam. 16. 11, 12a; 17. 12-15, 34-37.	LESSON 41 THEME: Pleasing God by Right Doing How David Used His Harp. 1 Sam. 16. 14-23.	LESSON 42 THEME: Pleasing God by Right Doing A Hungry Woman Sharing Her Bread. 1 Kings 17. 8-16.	LESSON 43 THEME: Pleasing God by Right Doing Four Young Men Choosing the Right. Dan. 1.	PRIORY
7	II	Bible Stories for the Sunday School and Home Part 4	THEME: Learning to Do God's Will TITLE: Moses, the Prince and Shepherd. MATERIAL: Exod. 1. 7-14, 22; 2. 1-21; 3. 1-12, 17; 4. 1-5; Heb. 11. 23-25.	THEME: Learning to Do God's Will Moses Leading the Israelites Out of Egypt. Exod. chaps. II-14; Psa. 78. 12-16.	THEME: Learning to Do God's Will The Story of the Manna. Exod. 16. 14-31; Psa. 78. 23-25.	THEME: Learning to Do God's Will The Giving of the Law. Exod. 19. 16-25; 20. 1-18; 24. 3, 4, 7.	PRIORY
8	III	Bible Stories for the Sunday School and Home Part 4	THEME: Trusting and Serving God TITLE: Elijah, the Man of God. MATERIAL: 1 Kings 17.	THEME: Trusting and Serving God The Contest on Mount Carmel. 1 Kings 18.	THEME: Trusting and Serving God The Promised Rain. 1 Kings 18. 1, 41-45; Lev. 26. 3-5; Job 36. 26a, 27, 28.	THEME: Trusting and Serving God Elijah Hiding in a Cave. 1 Kings 19. 1-18.	PRIORY
9	IV	Stories from the Olden Time Part 4	THEME: Stories That Jesus Told TITLE: The Parable of the Sower. MATERIAL: Matt. 13. 1-23; Luke 8. 1-15.	THEME: Stories That Jesus Told The Good Samaritan. Luke 10. 25-37.	THEME: Stories That Jesus Told The Prodigal Son. Luke 15. 11-24.	THEME: Stories That Jesus Told Earning the Right to Rule. Luke 19. 11-13, 15-26.	JUNIOR
10	V	Hero Stories Part 4	THEME: Stories of the Heroic Followers of Jesus TITLE: Making the Cree Alphabet—James Evans MATERIAL: Psa. 119. 1, 2, 18, 33, 34; 130; Isa. 52. 7; Hab. 2. 2; Luke 24. 45-47; Acts 16. 31.	THEME: Stories of the Heroic Followers of Jesus The Man Who Kept His Word—David Livingstone. Psa. 121. 1-8; 135. 1-7; Prov. 3. 5, 6.	THEME: Stories of the Heroic Followers of Jesus A Bonfire of Idols in Aniwa—John G. Paton. Psa. 72. 18, 19; 135. 15-18; Isa. 44. 14-17; 46. 7; 59. 7, 8; John 3. 16; 2 Cor. 5. 17.	THEME: Stories of the Heroic Followers of Jesus Review: Lessons 36-42.	JUNIOR
11	VI	Kingdom Stories Part 4	THEME: The Exile and Return of the People of Judah TITLE: The Fiery Furnace. MATERIAL: Dan. 3. 1-30.	THEME: The Exile and Return of the People of Judah Belshazzar's Feast. Dan. 5. 1-30.	THEME: The Exile and Return of the People of Judah Daniel Delivered from the Lion's Den. Dan. 6. 1-28.	THEME: The Exile and Return of the People of Judah The Return from the Exile. Ezra 1. 1-11; Psa. 126. 1-6.	SENIOR
12	VII	Gospel Stories Part 4	THEME: Studies in the Acts TITLE: The Apostles in Jerusalem. MATERIAL: Acts 1. 1-26.	THEME: Studies in the Acts Power Through the Holy Spirit. Acts 2. 1-47.	THEME: Studies in the Acts Foes Within and Without the Church. Acts 5. 1-42.	THEME: Studies in the Acts The Martyrdom of Stephen. Acts 6. 1 to 8. 1a.	SENIOR
13	VIII	Religious Leaders in North America Part 4	THEME: Religious Leaders in North America TITLE: John Robinson, the Pastor of the Pilgrims. MATERIAL: Deut. 26. 1-10.	THEME: Religious Leaders in North America Roger Williams, the Champion of Religious Liberty. Matt. 7. 7-12.	THEME: Religious Leaders in North America John Eliot, the Apostle to the Indians. Matt. 25. 31-40.	THEME: Religious Leaders in North America William Penn, the Peaceful Nation-Builder. Psa. 37. 1-11.	INTERMEDIATE
14	IX	Some Famous Friendships Part 4	THEME: Some Famous Friendships TITLE: Ruth and Naomi. MATERIAL: The Book of Ruth.	THEME: Some Famous Friendships David, Saul, and Jonathan. 1 Sam. 14. 6-14; 17. 41-49, 55-58; 18. 1-5; 19. 1-7; 20. 12-16, 35-42; 2 Sam. 1. 17-27.	THEME: Some Famous Friendships David and His Mighty Men. 1 Sam. 22. 1-10, 20-23; 23. 24-29; 25. 2-17; 27. 1-7; 30. 1-6, 16-25; 2 Sam. 23. 8-17.	THEME: Some Famous Friendships Elijah and Elisha. 1 Kings 18. 38-46; 19. 15-21; 2 Kings 2. 1-22; 4. 1-7, 38-44; 6. 8-23.	INTERMEDIATE

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

## The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 40 JULY 4	SECOND WEEK LESSON 41 JULY 11	THIRD WEEK LESSON 42 JULY 18	FOURTH WEEK LESSON 43 JULY 25	Departmental Groups	
							Plan 1	Plan 2
15	X	A Modern Disciple of Christ — David Livingstone Part 4	THEME: A Modern Disciple of Christ TITLE: "The Smoke of a Thousand Villages." MATERIAL: John 4:35.	THEME: A Modern Disciple of Christ "Anywhere—Provided It Be Forward." Rom. 1. 14, 15.	THEME: A Modern Disciple of Christ The Continent Must Be Opened to the Light. Luke 14. 25-35.	THEME: A Modern Disciple of Christ From the Cape to Linyanti. Matt. 19. 27-30.	I N T E R M E D I A T E	S E N I O R
16	XI	Christian Living Part 4	THEME: The Word of God in Life TITLE: The Word of God the Standard of Conduct. MATERIAL: Exod. 18. 13-27; 20. 1 to 23. 33; Deut. 4: 40; Luke 10. 25-28.	THEME: The Word of God in Life The Word of God in the Life of a Nation. Exod. 13. 11-16; Josh. 10. 11-14; 1 Sam., chap. 12; 2 Kings 22. 8-20; 2 Chron., chaps. 5 to 9; Neh., chap. 8.	THEME: The Word of God in Life The Word of God and the Human Heart. Psalms 42; 119. 89-112; 23; 46; 32; 137; 121 to 126.	THEME: The Word of God in Life The Word of God as Practical Wisdom. Job 28. 12-28; Prov. 3. 6, 13-26; 6. 1-11; 22. 1-7; 23; 29-35; 31. 10-31; Eccles. 11. 9 to 12. 14.	S E N I O R	S E N I O R
17	XII	Studies in the Books of Ruth and James Part 4	THEME: The Book of Ruth TITLE: Life in the Times of Ruth. MATERIAL: Ruth 1. 1; 4. 7; 1. 1, 6, 22; 2. 2, 3; 3. 2, 7; 1. 19; 2. 1; 2. 9; 2. 2; Deut. 24. 19-22; Ruth 1. 11-13; 4. 10-17; Psa. 127. 3-5; Ruth 4. 4-6; Lev. 25. 2-17, 23-28; Ruth 1. 16, 17; 2. 4; 4. 11, 14; contract, 4. 7; 3. 1-9; 4. 1-6; Deut. 25. 5-10.	THEME: The Book of Ruth Ruth Faithful in Trial. Ruth, chaps. 1 and 2.	THEME: The Book of Ruth Ruth Beloved and Honored. Ruth, chaps. 3 and 4.	THEME: The Book of Ruth The Author of the Book of James. Matt. 13. 55; Mark 6. 3; Acts 12. 17; Gal. 1. 19; 2. 9; Acts 21. 17-25; James 1. 1; Acts 15. 13; 1 Cor. 15. 7.	S E N I O R	S E N I O R
18	XIII	History and Literature of the Hebrew People Part 4	THEME: The Kingdom of Judah and the Restored Jewish Community TITLE: Youthful Leadership in Loyalty to God's Law: Josiah. MATERIAL: 2 Chron., chaps 33 to 35.	THEME: The Kingdom of Judah and the Restored Jewish Community Heroic Fidelity of God's Messenger: Jeremiah. Jer., chaps. 1, 2, 18, 19, 26 to 46.	THEME: The Kingdom of Judah and the Restored Jewish Community The Rechabites, Steadfast and Loyal. Jer., chap. 35.	THEME: The Kingdom of Judah and the Restored Jewish Community The Downfall of the Southern Kingdom, B. C. 597-581. 2 Kings 23. 31 to 25. 30; Jer., chap. 52.	S E N I O R	S E N I O R
19	XIV	The First Century of the Christian Church Part 4	THEME: The Apostolic Church a Brotherhood TITLE: A Common Bond. MATERIAL: John 21. 15-23; Acts 1. 1-14; 2. 1-21.	THEME: The Apostolic Church a Brotherhood A Common Message. Acts 2. 14-40; 4. 11, 12.	THEME: The Apostolic Church a Brotherhood A Common Life and Worship. Acts 2. 38-47; 3. 1; 4. 23-37; 12. 12; 19. 1-6; 20. 7; 1 Cor. 16. 2; Heb. 10. 25.	THEME: The Apostolic Church a Brotherhood A Common Responsibility. Acts 6. 1-6; 11. 27-30; 1 Cor. 16. 1, 2; 2 Cor. 8. 1-15; Phil. 4. 10.	P E O R	P E O R
20	XV	The Bible and Social Living Part 4	THEME: Bible Spokesmen for the Kingdom of God TITLE: Moses, the Founder of the Hebrew State. MATERIAL: Exod., chaps. 1 to 12; 18; 20 to 23.	THEME: Bible Spokesmen for the Kingdom of God Samuel, Champion of National Solidarity. 1 Sam., chaps. 1 to 16.	THEME: Bible Spokesmen for the Kingdom of God Elijah, the Champion of Jehovah. 1 Kings 18. 1-40; 21. 1-29.	THEME: Bible Spokesmen for the Kingdom of God Amos, the Prophet of Social Justice. The Book of Amos.	P E O R	P E O R
ADULT			Special courses for parents and elective courses on special topics.					Adult

## The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 1 JULY 4 David in Camp and Court	SECOND WEEK. LESSON 2 JULY 11 Jonathan Befriends David	THIRD WEEK. LESSON 3 JULY 18 David Spares Saul's Life	FOURTH WEEK. LESSON 4 JULY 25 David Succeeds Saul
6 7 8	PRIMARY	Early	TOPIC: David and the Giant. MATERIAL: 1 Sam. 17. 17-49.	A Story of Two Friends. 1 Sam. 19. 1; 20. 1-42.	The Man Who Was Kind to His Enemy. 1 Sam. 26.	The Shepherd Boy Becomes King. 1 Sam. 16. 4-13; 2 Sam. 5. 1-5.
9 10 11	JUNIOR	Leaders and Kings	TOPIC: A Shepherd Boy Conquers a Giant. MATERIAL: 1 Sam. 17.	David and Jonathan. 1 Sam. 20.	"Paying Back." 1 Sam. 26.	The People Choose David to Be Their King. 2 Sam. 2. 1, 4; 5. 1-5.
12 to 17	INTERMEDIATE AND SENIOR	Kings of Israel	TOPIC: Fighting a Good Fight. MATERIAL: 1 Sam. 17. 40-49; 18. 5, 6.	Friendships That Are Worth While. 1 Sam. 18. 1-4; 19. 1-3.	Overcoming Evil with Good. 1 Sam. 26. 5-12; Rom. 12. 17-21.	True Success and How to Win It. 2 Sam. 5. 1-5; Prov. 16. 16-20; 1 Cor. 9. 24-27.
YOUNG PEOPLE AND ADULTS			TOPIC: Combatting Giant Evils. MATERIAL: 1 Sam. 17. 40-49; 18. 5-9; Isa. 5. 8, 11, 18, 20-23.	Friendship: What It Is, and What It Does. Prov. 17. 17; 1 Sam. 19. 1-7; John 15. 13-15.	Treatment of Wrongdoers. 1 Sam. 1; 26. 5-12; Matt. 5. 43-47.	The Secret of David's Success. 2 Sam. 2. 1-7; 5. 1-5.

# Home Missionary Month

By Herbert Wright Gates

Secretary of Missionary Education

"TERCENTENARY Schools" will find the Home Missionary Society scheduled for July in the chart plan. It is too bad there is not space enough to write some of the stories, throbbing with life and heroic impulse, that are available with which to set this work before the members of your school. But at least one can point the way to find material for such a presentation.

First, a word of suggestion. Don't, Mr. Superintendent, tell it all yourself. Get the girls and boys and young people to tell it. It will give them an interest that they will get in no other way and the rest of the school will listen with that interest which they feel in the performance of one of their own number. Many schools that are giving the pupils more chance to do things for themselves, to tell their own stories, to plan simple dialogues and dramatizations, are beginning to realize, as the public school has long since realized, what opportunities for teaching and inspiration there are here. Pick out a few pupils in the school or department who will start the thing right, then get a good teacher or resourceful leader to plan with them stories or original ways of presenting the material and watch the result.

There is no end of splendid material in the literature of home missions. It is true, unfortunately, that too much of it has been written for adults and those already interested, and too little with adequate appreciation of its appeal to boyhood and youth if put so as to reach them. But it is there and the object of this article is to help you find some of it.

It is to be hoped that you have some missionary books available for your school to use. If not, you had better order some today, or tomorrow, if you chance to read this at night. Your pastor, if no one else, must have *The American Missionary* and the *Annual Report of the C. H. M. S.* You should have a file of these at hand for use.

## Home Missionary Pioneers

First of all the work of this society is pioneer work. The home missionary followed close upon the heels of the man with the rifle and the axe if, indeed, he did not accompany him. Many of them were pretty good axemen themselves. One good program might be made up on this topic from such material as this:

Have some one name half a dozen of the great pioneers in early American history

and tell very briefly what sort of things they did and the service they rendered to our country, the new lands they opened up, the towns they built, the struggle it cost. This material will be full of interest.

Let another follow with a brief description of what life was like in those early pioneer towns on the frontier. Was it all pleasant? Were life and property always safe? What sort of education and training were little children getting there? What was the strongest influence for law and order and peace? What is anywhere? If you had to settle down and make your home in a town, would you prefer one with a church or without it?

Against this background set the advantages that come with the church and Christian influences. No need to take the time for long description. Just name them. Write them on the board and let the rest of the school add any that the speaker may have overlooked. Then the pioneer church is a pretty good thing. It has helped to keep safe what the man with the axe has built.

Now see what the *Annual Report* has to say. The C. H. M. S. has founded or aided three-fourths of all the Congregational churches in the United States. Founded or aided. Don't forget that either. It is fine to start a church, but it won't do much unless it can keep going. Many a church strong today would have died had it not been for this society and its splendid missionaries. If you want to clinch this point read the very human story by Miss Shepard in *The American Missionary* for March: The Last Church of Deep Hollow Junction. It is the story of a church whose steeple pointed down and the rest of the community sloped too. A missionary straightened it. It can be cut to come within the limits of your time and make a fine story.

## Making Americans

Here is another aspect of the society's work. Not all the pioneers were in those first groups. More are still coming, pioneers from across the sea. We are greatly concerned about them and how to make good Americans of them. Some people are trying to do it by force, the worst way possible; in fact, no way at all. Others don't seem to want to try, but just to drive them away. The C. H. M. S. is showing us a better way. Get Christian Americanization before your pupils.

First, learn to respect them. Have some pupil give the names of some of the great men and women of other races and what the world owes them. Does it seem fitting to call men like these by the slurring nicknames we give them. Are Raphael, Michael Angelo, and Marconi dagoes?

Second, learn to sympathize with their ideals and aspirations. This also leads to respect. Read such books as Dr. Steiner's "On the Trail of the Immigrant," or "The Immigrant Tide," or Jacob Riis's "The Making of an American." Read Mary Antin's "The Promised Land" and catch something of the devotion with which she worshiped this land and its opportunity for education. Or, if we could get something of the vision of that teacher to whom Mary Antin came after school when they had been singing "Land where my fathers died."

"Oh, teacher," she said, "our country's song can't mean to me—my fathers didn't die here." That teacher said: "Mary, you have as much right to those words as I or anybody else in America. Think how your father came here seeking freedom, for himself and his family, and a chance for his children. Every ship that brings people from other lands for this cause is another Mayflower." A book by Philip Davis, "Immigration and Americanization," is rich in illustrations. The young people must respond to the story of the Polish lover who wrote to his sweetheart thus: "The rain is falling, it falls beneath my slipping feet. I do not mind, the postoffice is near. When I write my little letter I will fit with it there, and then, dearest Olejniczka, my heart will be light from giving you a pleasure. In no grove do the birds sing so sweetly as my heart for you. Go, little letter, across the broad sea, for I cannot come to you." And yet we call them "hunkies!"

Third, give them a chance. Let some one tell the story of John S—— in *The American Missionary* for January, pp. 546-548. Most of the work among these people is done by home missionaries in city or country. Last year's report lists 359 missions among people speaking twenty-two different languages. Still another book rich in material is *The New Home Missions* by H. P. Douglas.

The C. H. M. S. has two programs: "Boys and Girls of the City Mills" for Juniors; and "Pittsburgh's Challenge to Young People." These can be secured by writing to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

# The Daily Vacation Bible School

## Its Program and Possibilities

"**W**HATEVER kind of a world men build now, we all have to live in it. Let us take a hand in the building." These words, caught in passing from a signboard, express what many of us are anxiously striving to do in these days of unrest and uncertainty. And where could we begin to build with more assurance of success than at the foundation with the children? This is what the Daily Vacation Bible School is doing. To quote from a report from one of the schools held last summer, "The Daily Vacation Bible School is building up for our cities boys and girls strong and healthy in mind and body with a desire to become the best of citizens."

### Why a Vacation Bible School?

These schools were started in 1901 by Robert G. Boville of New York. He conceived the idea of gathering the idle children off the streets of the cities in summer, into the idle churches, where they were to be taught by idle college students. He planned to make better citizens by instilling patriotism, by teaching one Bible story each day (as many as could be taught in seven months in the ordinary Sunday school), and by teaching them to keep their hands busy. He sought to eliminate quarrels by having supervised games. Beginning with five schools and one thousand children in New York, the movement has spread until now it has become international, with schools in Japan, China, and Siberia, as well as throughout this country. The money for the extension work is raised by the pennies which the children in the schools already organized contribute in a spirit of helpfulness. Rev. Robert G. Boville is the International Director.

Although the schools were started for the children in the crowded parts of the city where they do not have the out-door pleasures of the country and seashore, some rural communities have schools during the summer mornings.

By Ida F. Merriam

### AIM OF THE DAILY VACATION BIBLE SCHOOL ASSOCIATION

To bring together in every community idle children, idle churches, idle vacations, and idle students for five weekday mornings in a vacation Bible school combining worship, work, and play.

However, the schools supported wholly by colleges are placed in crowded city districts. Those outside must be supported by the communities which want to have such schools.

In order to prepare the college students who are to teach in the schools, for the work, a training school is held the last week in June. Those who are to teach are obliged to attend this training school. A fully equipped school has a principal and three other teachers who are paid. Besides these, volunteer teachers are also needed in every school.

### The School Program

On the Monday after the Fourth of July, the schools begin. They continue for six weeks with sessions in the morning only.

Many of the teachers give the afternoons to supervising the play of the children, and each school goes once on an excursion of some sort, which means a great deal to the children.

Every day the children march in, get into position to salute the national flag as it rises. They pledge their allegiance to the flag, then sing "The Star Spangled Banner," or "America." The twenty-third psalm and the Lord's Prayer are repeated. Then comes the Bible story for the day, followed by a short period of worship and the memorizing of Bible verses. The children are divided into Kindergarten, Primary, and Junior classes, each department having its own adapted lessons and teachers. In this way, the Bible stories can be told in the form most interesting and instructive for the children of different ages.

In some schools the Bible and the principles which it teaches are placed in connection with the flag, so that the two are made inseparable in the minds of the children. In one church Bibles were given by the church members to all the children who could read English. It was found that the foreign-speaking children absorbed them eagerly.

After the Bible stories the children have their calisthenics, a habits or health talk, a music period, and finally the manual training period. The boys make hammocks, kites, picture frames, and do other work suitable for them, while the girls make sewing bags, aprons, dolls' hats, puzzles, table mats, sometimes simple dresses for themselves. In one school last summer some one gave material for plaid skirts, and the girls made them, to their great joy. The children make some things for hospitals, developing generosity through this service.

In order to teach the children the missionary spirit they are encouraged to bring their pennies for extension work. At first, the pennies were used to start schools in parts of this country where there were no schools. Now the work has extended



Kindergarten Class



Work That is Fun. Making Baskets



In the Workshop

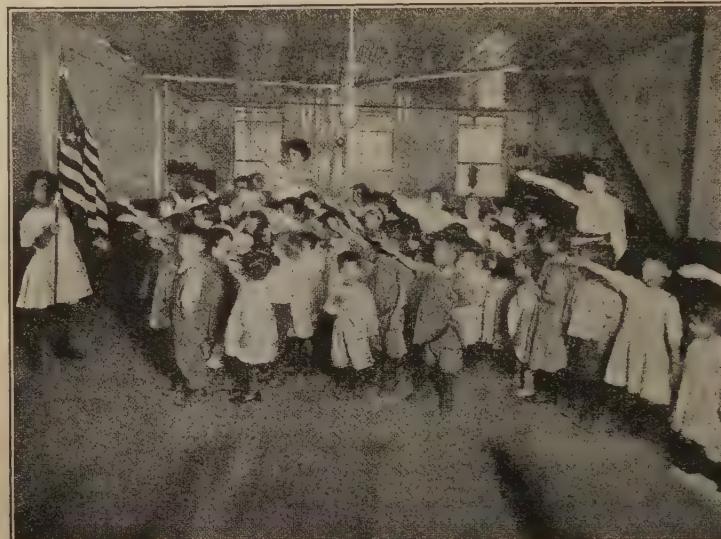
so widely that the pennies go to start schools in foreign countries. Ten schools have been opened in Canton, China, two in Shanghai, four in the Hangchow district and eight in Tokyo, Japan.

#### The Influence of the School

Although, as one report says, "results are intangible," many are positive and apparent. The emphasis on patriotism, together with the love of the Bible heroes, and on the principles for which they stand, fires the children with a desire to become good American citizens and commands from them a greater respect for Protestant training. A desire to be of service also develops. The love, respect, and demand for ownership of the Bible is illustrated by the report of a lively, ten-year-old boy who continued reading his Bible at home and following the notes made at school after the school had closed. Pastors report that Sunday schools are enlarged by the Daily Vacation Bible School, and that, through the schools, they are given a chance to do "follow-up" work in the homes of the children.

That the mothers appreciate the work of the schools is shown in nearly every report. They are grateful because their children are being cared for a part of each day, because they are safe and are doing something. Although they may not realize it, the mothers are often educated by the children in the habits of cleanliness and orderliness which the children are taught at the school. In some cases the mothers do not even know how to sew and the little girls teach them that also.

It is, of course, the hand work that the children enjoy most. They take the greatest interest in making things for themselves and learn incidentally much patience and perseverance. The manual training-



Young America Salutes

develops initiative in some children who seem to entirely lack it. A little boy came to one of the schools who could not entertain himself at all but was absolutely dependent on others in all his playing. The force of the example of the other children inspired him and made him over, to the great delight of his mother. At the close of the school there is an exhibition to which the parents and friends of the children come. The children take great pride in doing work for this.

The children often hum their songs as they work, one school reports. "They love their songs." One of the most popular is the Palestine Song. In connection with this the children learn the location of and events connected with all the important places in the Holy Land. "The Song of the Nations," and, "Tell Me the Story of Jesus," are also great favorites.

In their supervised play many obvious lessons in comradeship, fair play, team work and good humor are taught children who have no such teaching at home.

#### An Americanizing Force

Sometimes in one school as many as

twenty different nationalities are thrown together, to be welded into Americans by the teachers. At least thirty different nationalities are reached by the schools. That these children are brought in touch with our best young manhood and womanhood through the college students who teach them seems not one of the least advantages of this combination of idle children from the city streets, idle churches and idle students. The good influences from these schools are too far-reaching to be exhaustively detailed.

When the six weeks are over and the schools must close, the children never want to stop. When they find that it is not possible to con-

tinue, they clamor to know if there will be another school next summer. Sometimes when difficulties about starting the schools are particularly harassing and a superintendent who is freely giving her services is questioned how she can have patience to struggle on, she will explain with a radiant face, "I would not do it except for the children!" So we come back to the point where we began, to the great hope that through the combined spiritual, mental and physical development of these children in the summer weeks we are building better citizens for the future of our country.

Love for the flag and for the ideals and principles it represents has, in Daily Vacation Bible Schools, always joined hands with Bible teaching. This year more than ever these schools must make it clear that America stands for government of the people, by the people, and for the people in the spirit of justice, fraternity and service for all mankind. Not a day should pass without weaving more closely into the very fiber of child character love for God, love for America, and love for all children of all nations.

# The Men's Bible Class

By Homer A. Watt

**T**HAT tide of enthusiasm, a complex of patriotic feeling, paternal affection, and desire for God's help in time of trouble, which filled the churches during the war days, seems to be ebbing, and there is a grave danger that the church will be emotionally stranded at a time when she needs all her spiritual vigor. Every agency of the church, therefore, needs careful examination to determine whether or not it is filling church members with that divine energy which will cause them to stand strong and upright in these restless, groping days. Among these agencies is one which is frequently perfunctory in its operations, frequently sneered at, but which has, nevertheless, a great capacity for spiritual good. This is the adult Bible class. It is my purpose here to analyze the problems of the Men's Bible Class, one form of the adult class, and to jot down some random impressions and suggestions that I have gathered during the past ten years while leader or student in different men's classes in various parts of the country. I shall begin by outlining what I believe to be some of the positive values of the Men's Bible Class, and then pass on to a comment on its membership, organization, leadership, and study programs. Throughout I shall have in mind a typical men's class, a heterogeneous class made up of men of various ages, occupations, social positions, and points of view.

### Recharging the Batteries

Some church agencies are more bother than they are worth. Weighted down by over-organization, wheels within wheels, their energies are absorbed in operating their cumbersome machinery, and their return value to the church and its members is negligible if not entirely lacking. To this type of agency the Men's Bible Class does not belong. Its organization can be of the simplest, and its value to church and church school definite and extensive. All men need their spiritual storage-batteries recharged occasionally, and one of the best places for such recharging is the Men's Bible Class. It is less formal and conventional than the morning service, it is—properly conducted—more sociable, and in giving opportunity for discussion, it is, perhaps, the nearest approach to that "discouraging together" which was so characteristic of the earliest Christian fellowships. Its inspiration has helped many a man through the dark valleys of the following week. It has been criticized adversely for keeping selfish men from their proper places of service as teachers of boys' classes in the church school. I believe that, on the contrary, it has a very definite function in training and inspiring men for such service and in bringing into contact with the church school many who would

not otherwise attend. Furthermore, it provides an example for the senior classes of boys and a class into which they may graduate. Every Sunday-school superintendent knows that when a boy reaches the age of sixteen or eighteen, he feels that he has outgrown the church school; the "Opening Exercises" and lessons seem trivial to his sophisticated thinking, and he affects to regard with disdain those of his fellows who still attend. So long as he sees his father stretched out in a Morris chair all Sunday morning with a cigar and the Sunday paper, he feels that his attitude toward the church school is justified. But if father goes to the Men's Bible Class with twenty or thirty other men, John goes too, as a matter of course, rather proud than otherwise to be associated with his elders. Such a service on the part of the Men's Bible Class is of the highest value to church and church school.

### Size and Value not Equivalent Terms

The most serious problem connected with the Men's Bible Class is that of membership. No matter how competent the leadership or how active the membership committee, it seems difficult to enroll in the average Bible class more than a small percentage of the men of the church. The reason is that most men are spiritually inert. They are by nature less spiritual than women, less given to enthusiasms, and less patient in the regular performance of such routine duties as lie outside their daily occupations. Moreover, their spiritual gardens are more filled with the weeds of business and professional cares which tend constantly to grow up and choke down the finer shoots. Abroad for six days in the week and absorbed in worldly affairs, they find it easier to stay at home on Sunday than to go to church. Too many attend the morning service as a concession to their families or perhaps to social convention and are quite willing to leave Bible study entirely to the women and children. As a result, the greatest obstacle to the growth in numbers of the Men's Bible Class is fundamental—spiritual inertia on the part of the majority of the men of the congregation.

That this inertia has been overcome, is not always indicated by a large enrollment in the Bible class. Indeed, the biggest class is not always the most substantial nor the most successful. The American tendency to think that size and value are equivalent terms is apparent in the church as in the world outside, and men often judge the success of a class entirely from its rolls. Now it follows, of course, that the more men who come under the influence

of the class, provided that the influence is good, the better. But mere popularity is no indication of spiritual value. When I was superintendent of a Sunday school, I had one teacher who seemed to have no trouble in getting boys into her class at a time when many other classes were dwindling. An investigation of the phenomenon disclosed the secret of her success; she spent the lesson period in telling her enraptured boys a series of ghost and Indian tales. She had a large enrollment, but her class had ceased to be a Sunday-school class. Similarly, I believe, many overgrown "Bible" classes are not Bible classes at all but Sunday morning social clubs or forums for the discussion of current topics. Of course they are popular—as popular as the cracker-barrel sessions in the country store. But who can claim that their spiritual value is very high whatever their enrollment? Padding a class by a membership "drive" is hardly more successful than popularizing it by making it secular. Legitimate advertising is, of course, often productive of good results. But new members who are led to attend not because of any interest in Bible study but because of the urging of some friend are likely to prove but dull listeners and to backslide as soon as the pressure is removed. I have seen a Bible class of twenty-five pumped up to nearly sixty under the forced draft of a "drive" in connection with an evangelistic campaign, only to see it melt down to nearly its original size within three or four weeks after the artificial stimulation had ceased to operate. Mere numbers, therefore, should not be taken as the only indication of the health of a class.

### Simple Organization Desirable

Men who are interested in church work are not, as a rule, concerned with organization for its own sake. Unlike the women they are not entertained by watching church wheels go around, and they seldom seek or even desire church offices. As far as the Men's Bible Class is concerned this attitude is a good thing, for the simpler the class organization, the better. A presiding officer, a secretary, a treasurer, a general executive committee, and a field or membership committee should be enough, with such special committees as occasions may demand. The class leader should be relieved of the burden of class management and of the embarrassment of seeking members for his own class. In general, the fewer the undertakings of the class and the less complicated the machinery, the better all around.

### Relation of Leader and Class

The problem of class leadership is so entangled with that of class personnel and

temperament as to be difficult of separation. Where the class is homogeneous and accustomed to accept without question the statement of a leader whom they recognize as their intellectual and spiritual superior, the problem is comparatively simple. I have seen, for example, a college president act very acceptably as leader of a large group of university teachers and college-bred business men; and in a country church I once saw a college graduate laboring successfully with an uneducated group of men who could present to him no more profound question than that involving the comparative greatness of Moses and "Dan'l." In both of these instances the relation of leader and class was approximately that which obtains in college teaching; the members of the class are students who have come to learn; the leader speaks as one having authority—he is the *dominus*, or master. This pedagogical relationship is not, however, the usual one, nor does it exist in the men's class which I have particularly in mind, a class that is heterogeneous in social station, education, and philosophy of life. To teach such a class is genuinely difficult, but, for that very reason, far more inspiring than to teach one that is merely receptive and passive. What is the best type of leadership for such a class, and what basic difficulties must the leader face?

From many points of view the pastor is the natural leader of the men's class. No leader can succeed who does not have the respect and confidence of the members; if the pastor has been successful in his church, it follows that he has the respect of the majority of the men; and since they recognize him as a trained professional, distinguished from men of the world as a man of God, they have a feeling of confidence in his leadership that they would not have in that of even a brilliant amateur. In other words, his official position gives him an initial advantage over a lay teacher. It does not follow, however, that he will do the class any better service than would a layman. One fault which a pastor is likely to display is that of doing too much of the talking. Trained as a lecturer rather than as the leader of a discussion group, he will often tend to make of his class lesson simply another, more informal, sermon. I have in mind one pastor-leader of a very large Bible class whose class sessions are really popular sermons made to resemble discussions by a thin sprinkling of questions that are usually answered by a few men who know what reply the pastor expects and are ready to accommodate him. The genuine return which such a meeting brings to the members is not to be questioned, but the session is really a regular preaching service, not a Bible study meeting; and not many churches have pastors, moreover, who have the time, energy, and temperament to conduct such meetings. Whether or not a busy pastor should undertake to teach a men's class is not a question that belongs

properly within the scope of this paper; it may be said in passing, however, that no pastor should teach a Bible class where such effort interferes with his successful preaching of the gospel.

I have never known a lay teacher of a men's class of the heterogeneous type who was acceptable to all members of his class. If he were, he would be an intellectual and moral chameleon. I have almost come to the conclusion that the very circumstances of the situation make the complete solution of the problem of leadership impossible. I know from personal experience and from the testimony of many university associates who have dared to assume the role of Bible-class leaders that a heterogeneous Men's Bible Class is harder to deal with than any university class. In the university class the relationship of teacher and students is frankly intellectual; the class is receptive for the most part, and any disagreement with the content of the lesson or the method of teaching is academic and therefore devoid of heat. In the Bible class, on the other hand, the leader is not on intellectual but on moral and spiritual grounds, and on such grounds the good Protestants in his class, having by inheritance from the Reformation the privilege of forming their own opinions on such matters, feel that they are as good authorities as anybody else and as much entitled to spread the light as they see it. It is one thing to deal with the plastic minds of adolescents, quite another to encounter the fixed moral convictions of vigorous adults. In a university class, moreover, the students are usually content to be passengers, to leave to the teacher the conduct of the course; in a Men's Bible Class they usually feel entitled—and rightly so—to some voice in these matters.

#### Different Points of View

These relationships and attitudes I can illustrate from an informal survey which I once took of the points of view of a men's class of thirty or so which I was conducting. I asked them such questions as these: "What do you understand by 'Bible Class'?" "What should its aims be?" "How should it be conducted?" I received an amazing variety of opinions which reflected the philosophies—one might almost say the souls—of the members. A small group, composed partly of some of the senior elders, would have made the men's class a modified prayer-meeting. Many of these men were opposed to any intellectual approach to the Bible, believing, apparently, that enlightenment could come only by inspiration and revelation. At the opposite extreme was a group of wide-awake young business men who would have made of the class a Sunday morning forum for the discussion of current events. Said one, "I suppose that since it is a Bible class, you ought to say something about the Bible, but soft-pedal the Bible stuff as much as you can. And if those prayer-meeting el-

ders don't want to talk about what's going on in the world, let them go off and have their own little class by themselves." Between these extremes were other groups, some who wanted "only New Testament in application to modern problems"; some who wanted Biblical exegesis, phrase by phrase, and still others who wanted a discussion of church problems. Hardly two men agreed. As to method of conducting the class a few were willing to come and listen to a talk by the leader; the majority wanted a discussion and wanted it *practical*, though they were not always sure what they meant by practical. So varied were the points of view expressed that I wondered if my class were not exceptional rather than typical. Not long after I had made the analysis, however, I was invited to a neighboring city to address a class which was having exactly the same problems, and since then I have encountered, personally or through friends, other classes which contain just the same discordant elements.

Now if the success of a class depended upon whether or not its lay leader could get all the members to lock-step with him in his moral and spiritual opinions, the situation would be hopeless. If success demanded further that the leader steer the class through the reefs and shallows of antagonistic opinions, it would be equally hopeless. I believe, however, that it is possible for the members of a heterogeneous class to agree upon certain basic propositions for the conduct of the class. From my own experience and those of other Bible teachers with whom I have discussed these problems, I venture to suggest the following bases.

#### Qualifications of a Leader

The pastor should lead the class if he has sufficiently close contact with the men of his church, and if he can do so without bad effect on his pulpit and pastoral duties. The next best leader is a professional religious educator, such as a successful Y. M. C. A. worker or a returned missionary.

A lay leader needs to be very carefully chosen. He should have had, to begin with, sufficient practice in public speaking to be under no handicap in addressing a group. He should be cool-headed, fair, tactful, sympathetic, faithful, spiritual, well versed in the Bible, and entirely free from Pharisaism and pedantry. A high-school or college teacher is not always the best leader in spite of his training as an instructor; he often tends to be too academic in his approach, too detached from the lives of the men whom he would serve, too much inclined, as a result of his training, to be a *dominus*, or dictator, a teacher rather than a leader. The lay leader should preferably be a man of some social and professional standing so that he may have the respect of his class, and his daily life should bring him into such contact with men of the type represented that he under-

stands their points of view and can use his knowledge of their every-day experiences as an avenue of approach to his subject. Christ taught by reference to the common experiences of his followers; so must all who would make clear, ethical and religious abstractions.

#### Methods of Conducting the Class

The class should be conducted by the discussion and not by the lecture method. Even a brilliant speaker may tire his audience if he gives no opportunity for questions and comments, especially when they feel that they have opinions worth contributing. As De Quincy said in disparagement of the endless monologue of Coleridge, "No man wants to be pumped into continually, however eloquent the pump." Most men have opinions and want to express them, if only by a nod or a shake of the head; with such expression comes the pride of contributing to the information or inspiration of other members of the class. Moreover, if the leader does all of the talking, he may thereby suppress some unspoken ideas of others that may be better than his own. The class, on the other hand, should be careful not to carry the discussion into fruitless wastes and by-paths. The leader has presumably spent much thought in preparing his lesson, and he has probably more to give the class than has any member of the class. He is, therefore entitled to an opportunity to state and develop the ideas which he has worked out. There is nothing more distressing in a Bible class than to see an empty man who has spent no thought whatever on the lesson presuming to usurp the place of the chosen leader by spending minute after minute of the precious forty-five in irrelevant comments while crowding out of the period some ideas upon which the leader has spent hours of conscientious labor. To suppress the interloper without offense to him and discouragement to further discussion requires tact and skill on the part of the leader and sympathetic assistance on the part of the class. To give the discussion some core and direction the leader will find it useful to divide the topic into three or four divisions or propositions for consideration, and to keep all comment centered upon these. Such a method will insure definition in a discussion that might otherwise be vague and scattered. A skillful leader will be like a good toast-master, keeping the discussion into the channel, giving all who wish it an opportunity to speak, linking the remarks of the speakers together with appropriate and relevant comment, referring special questions to those best qualified to answer them, and, in general, keeping the ball rolling in the right direction. It stands to reason that the fuller the leader is of his subject and the better acquainted with the capacities and temperaments of the members of his class, the more successful his work will be.

#### Content and Aim of Program

Men's opinions as to content and aim of a Bible-class program differ so widely as to seem irreconcilable. I believe, however, that in spite of these differences, most men really want one thing, and that the differences are, therefore, more apparent than actual and can be reduced to a common denominator. It stands to reason, in the first place, that when a Bible class becomes a forum for the discussion of current events and social and industrial problems alone, it ceases to be a Bible class and becomes a current events club meeting on Sundays. A Bible class must be a class in which a study of the Bible plays some part. But there are various ways of studying the Bible. It has not been my experience that the average men's class cares for an analytical study or for Biblical exegesis of any part of the Book. They feel that they know sufficiently well and have outgrown the Old Testament stories, and the religious experiences of the patriarchs and of the kings of Israel and Judah have no particular interest for them. A study of Job or the prophets or of the development of the early church seems academic and remote from their daily problems. But

they *are* interested—intensely so—in the applications of Christian principles to the moral knots which they must untie daily. The big questions with most Christian men of the world are, "What must I do to be a Christian?"—the old, old question—and "What guidance may I find in Christ's teachings to solve this problem which faced me on Wall Street yesterday and that problem which I shall have to meet tomorrow?" These are what I believe men mean by *practical* questions; these are the problems that they want to discuss in the Bible class. And is such discussion Bible study? Most emphatically. Christ taught the men of his day not to withdraw from the world but to live social lives in accordance with his teaching. Their privilege it was to hear his doctrine from his own lips, and their chief interest must have been to apply it to their daily problems. And the men of the Bible class today show the same thirst for *practical* Christianity. They would understand first what Christ taught, and then how they may adjust themselves and their world to that teaching. The Men's Bible Class can do the Master and his followers no higher service than to assist in this adjustment.

## Promotion by Demonstration

By William S. Bovard

ASSUMING that a great many people need to be shown in order to be enlisted as co-workers, it is possible to demonstrate the methods of successful Adult Bible Class work before people who have at present very inadequate notions of the nature and work of the Organized Bible Class in the Sunday school.

#### At Conventions and Institutes

I have witnessed some very effective illustrations of the important phases of the work. Photographs of large classes, and street parades of Bible Class men make a wholesome impression upon the people who imagine that the church has but little support from the strong citizens of the community. The method of conducting a given type of Bible Class session may be demonstrated at conventions and institutes in a way to awaken great interest on the part of the onlookers.

In answer to the many questions about teaching a Bible Class, let a successful teacher bring a number of the members of his class with their officers to the institute and give an abbreviated example of a class session. A business session is often enacted to great advantage—it reviews the activities for which the class stands, illustrates the duties of the officers and committees, and gives a vivid impression of the im-

portance of such an organization in the community. Sometimes the possibilities of the Bible Class may be set forth impressively by a cabinet meeting at which a typical discussion of the proposed work of the class may be given.

#### An Evening Program

Methods of recruiting members may be presented in a most entertaining and convincing fashion, by a class that has been carefully drilled. On one occasion, I witnessed a dramatic presentation of the evangelistic work of a large men's class under the title, "Winning a Man for Christ." The entire evening was given to this presentation. Those participating in the demonstration were devoutly in sympathy with the spiritual purpose of the occasion, and the situations were not at all uncommon. The main principles of soul winning, and the possibilities of the cooperation of the many for the winning of the one appeared clearly. This was given before an audience made up mainly of Christian workers; but I believe an audience of unconverted people would have given most respectful and thoughtful attention to such a presentation. I am sure our Bible classes may well employ the various types of demonstration, as a method of commanding the attention and enlisting the cooperation of the people not now enrolled in Bible classes.

# Music and Pageantry at Tokyo

## World's Sunday School Convention, October, 1920

NEARLY 2,000 adults and children have already begun to train, in and around Tokyo and Yokohama, for the ten days of the World's Sunday School Convention, October fifth to fourteenth. More than half of them will be enrolled in four choral units, one hundred singers, coming from the English-speaking people of the legations, two hundred adult Japanese, two hundred and fifty selected youth from the denominational boys' schools of Tokyo and three hundred and fifty girls from the girls' schools. To this body of nine hundred singers will be added certain other units such as the convention chorus from England, Canada, and America. The members of this chorus will rehearse daily on shipboard, beginning with the first day out from Vancouver, Seattle, or San Francisco, coming together on arrival at Tokyo in one or two dress rehearsals, twelve hundred singers, under the general director, with orchestra and grand pianos.

The octavo music was forwarded early in the spring, every choral number being carefully selected for the convention themes and the program of the day. For instance, for the "World Progress of the Sunday School" there will be sung the *Sanctus in F* by Gounod, and, *For Unto Us a Child is Born*, from the *Messiah*; for "Jesus Christ, the World's Redeemer," the choral program will include, *Surely He Hath Borne Our Griefs*, and the *Hallelujah Chorus*, from the *Messiah*; for "The Bible, God's Revelation to the World," the anthem settings will include, *Send Out Thy Light*, by Gounod, *Glorious Forever*, by Rachmaninoff, and *Lovely Appear over the Mountains (Redemption)*, by Gounod. Only the finest and richest music will be used. Florid runs and intricate interweaving of voice parts as the florid runs in *For Unto Us a Child Is Born*, and *Glorious Forever*, will be taken care of by a semi-chorus of skilled singers.

### Educational Principles

Imagine the effect, after mezzo-voce chorus work, of twelve hundred voices crashing in on "Wonderful," "Counselor," "The Mighty God," or "Unfold Ye Portals Everlasting," "Surely," "Worthy Is the Lamb," "Lift up Your Heads," etc., sending these master phrases from the convention hall literally to the ends of the earth,

By H. Augustine Smith

and possibly shaping the musical taste of the next generation of Japanese, for six hundred children will be singing these strains.

With a convention hall seating four thousand and only five hundred chorus seats

and Canadian delegates, and lastly *The Star-Spangled Banner* in honor of Commodore Perry's native land.

It is hoped that as an aftermath of the convention, permanent choral work will continue and possibly tournaments of song may be staged yearly at Tokyo, or at some urban vantage-point. The thousands of

octavo music copies will be left in Japan for post-convention use. There is a most excellent legation orchestra and also a native Japanese orchestra, both of which will be available for accompanying work along with two grand pianos, and a band of trumpeters.

The choral program will in no respect overshadow other program features such as the devotional half hours, pageantry and visualization through lantern slide and moving picture, nor will it usurp one minute of time for congregational hymn singing. Fifteen minutes for special chorus music and fifteen more minutes for duets, quartets, and solos, a half hour, will be the maximum time used each day out of the five and one-half hours of general convention session.

### Convention Hymnal

on the platform, the question arises—Why such a mammoth chorus? Our answer is—To reach as many lovers of music as possible on shipboard, in girls' and boys' schools, in churches and Sundays schools, in professional work, and make them emissaries for worthwhile music as against rag-time, jazz intoxication, and saccharine ditties of many a Sunday-school hymnal. The twelve hundred will not sing together every night. Choruses will rotate, joining in mass singing only two or three nights, with a third on the platform and the other two-thirds seated in the front seats on the main floor.

### Three National Anthems

A special feature of the opening night will be the singing of three national anthems with the waving of flags. First the Japanese anthem, *Kimigayo*, which will have been mastered by every English speaking delegate so that four thousand people may easily join in this pean of praise to the Emperor. Next will follow *God Save Our Gracious King* in honor of English

The Japanese Christians have concentrated their hymnic efforts on the making of one fine large hymn book for all evangelical denominations. The first edition of this book was published in 1903 with the sanction of the Baptist, Congregational, Disciples of Christ, Methodist, and Presbyterian denominations. This Hymnal No. 1 contains four hundred and fifty-nine standard hymns set to well-known English and American hymn tunes. Volume No. 2 was published in 1910 and contains two hundred and fifty-nine more hymns and tunes. Both books, now bound in one, make up the present seven hundred and eighteen Christian hymns translated into Japanese and sung to modern Occidental settings. From this book fifty to seventy-five hymns will be selected for convention use, known as the Japanese Convention Hymnal. The general director of music, pageantry, and art is compiling a second convention hymnal of a maximum of seventy-five hymns for English-speaking delegates. There will be so much common material, however, that most of the hymn singing during convention sessions will be simultaneously in Japanese and English, the same tune carrying both languages in prayer and praise.

The same technique will be carried out in the visualization program which is a threefold one, static pictures or stereopticon slides, moving pictures, and art reproductions in black and white, and sepia. A collection of large prints will constitute an art gallery in the Y. M. C. A. building, showing the life of Christ, the ideals of Christianity, and the redemption of childhood. Hundreds of enlargements will be placed on the walls of the "art gallery," prints of the Tabernacle, Prang, Grosse, Perry Carbon, and Copley standards. In lantern slide work both Oriental and Occidental backgrounds will be used. *The National Anthem* of Japan will be illustrated by views of Fujiyama, Hakusan, Asama-yama, the Inland Sea, and Nikko; while *America, the Beautiful*,

Scene from Pageant, "The City Beautiful"<sup>1</sup>

will feature Pikes Peak, Mount Shasta, Colorado's fruited plains, and the Golden Gate; England with her *Recessional* will show venerable Westminster Abbey, the Thames, the Scottish lakes, the palm of Egypt, and the pine of the Canadian Selkirks. Twin stereopticon lanterns each throwing a circle of eighteen to twenty-two feet in diameter, will be in use almost every evening as part of the congre-

gational hymn singing stimulus, one slide carrying the Japanese text, the other slide the English. These lanterns will also be used to explain pageant episodes carrying the composite audience along with the action without interpolation of interpreter or interlocutor.

Two devotional periods each day will seek to bring the convention personnel to truly inspired moments of prayer and praise. The morning devotional period will come from 11:30 to 12 o'clock, the evening period in place of the benediction, there being worked out a five to ten-minute ritual of hymn, Scripture, and prayer in which all will participate.

<sup>1</sup> *The City Beautiful*, by H. Augustine Smith. Published by The Abingdon Press, 150 Fifth Ave., New York.

## On To Tokyo!

"ON TO TOKYO!" is the slogan of hundreds who will not be numbered until the Eighth Convention of the World's Sunday School Association convenes in Tokyo, Japan, October 5. That this convention will be truly a world's assemblage is fully assured. It is expected that at least 1,000 will go from the United States and Canada, and applications for credentials are being received from the very ends of the earth. There will be representatives from the different countries of South America and Europe. All sections of the British Isles will send delegates. They will come from Australia, India, Java, and Africa. Then there is the Far East, and the Sunday-school workers in China, Korea, and the Philippines will be well represented. For example, Korea has asked for the privilege of sending at least two hundred and fifty, of whom two hundred will be members of the native church. In Japan the Sunday schools have been striving for months to increase the membership of the local schools, as they will be entitled to send delegates according to their total enrollment.

The first sailing of delegates will be on the *Fushimi Maru* from Seattle, July 30, and the last steamer will be from Vancouver September 23, and will be the *Empress of Russia*. Between those dates there will be eight other sailings. Three of these are of especial interest since the steamers will be for the exclusive use of Tokyo Convention delegates. They are the "Siberia Maru," leaving San Francisco, September 4; "Suwa Maru," Seattle, September 11; "Monteagle," Vancouver, September 14. In connection with each sailing there is an itinerary of sightseeing. Some of the trips will include Korea, China, and the Philip-

pines. Following the convention there will be itineraries which will visit the same places, and also two tours that will return via Singapore, Colombo, Cairo, etc., to Marseilles and thence by independent steamship travel to the United States. Some of the tours are so appealing that they are almost to capacity. It has been arranged which are delegates daily.

ready filled  
In two cases  
possible to  
other tours  
similar and  
are booking

The Convention Committee in Japan is working out every detail that pertains to the accommodation of such a large convention. A building that will seat at least 3,500 is in process of construction. The platform will seat five hundred and will provide abundant space for the chorus choirs and the pageantry features. Hundreds of delegates will have the unique privilege of being entertained in Japanese homes. This is a courtesy that has never been extended before to any large group from over-seas. In numerous cities in Japan special receptions will be given to the delegates by the Christians while en route. Kobe and Osaka, Yokohama and Tokyo have already indicated their intention of making the stay in these cities memorable by way of hospitality. Special delegations of Christian business men will hold meetings in many cities. At least thirty post-convention meetings will be held extending from Tokyo to Jerusalem. Korea has asked for no less than five of these meetings, and they will be held at such centers as Taiku, Seoul, Pyengyang, Kwangju, and Wonsan. One tour, called No. 15, will have speakers who will con-

duct special rallies in Manila and Canton before the Convention in Tokyo.

Program building will be completed by the time the readers have their July number. At this writing, May 8, the Program Committee is seeking the best from all parts of the Christian world. As Mr. Frank L. Brown, the Joint General Secretary, just wrote "The Convention places the Deity and redemption work of Christ, and the Word of God at the heart of the program."

October 10 is the Sunday of the Convention in Tokyo. On that day the Sunday schools of the world have been requested to use in connection with their session and as the program for worship the specially prepared program entitled "God-Creator! Christ-Redeemer!" This service was prepared by Prof. H. Augustine Smith, of Boston University, who is the Director of Music, Pageantry, and Religious Art for the Tokyo Convention. Each denomination has been requested to print the program in full in their Sunday-school publications. All further information can be obtained from the World's Sunday School Association, 216 Metropolitan Tower, New York City. The bulletin giving all routes and rates can be had for the asking.

THE World's Sunday School Day Service, "God—Creator! Christ—Redeemer!" will be published in a future issue of THE CHURCH SCHOOL. The outline of this service is as follows:

1. God, the Creator and Supreme Giver.
2. Emmanuel, Prince of Peace.
3. The Cry of the World for a Saviour.
4. The Missionary Christ and His Ambassadors.
5. The Coronation of Christ.



Whitest clouds,  
Greenest trees,  
Brownest brooks,  
Warmest breeze,

Brightest flowers,  
Bluest sky,  
Biggest berries,  
That's July!

NANCY BYRD TURNER

## Gladys' Red, White, and Blue Day<sup>1</sup>

"THE roses are opening, mother," Gladys exclaimed as she wheeled herself in her invalid's chair down the gravel walk and as far as the white garden gate over which the red rambler climbed. "I can reach them when I stretch my arms up, even if I can't stand."

Gladys' mother looked up from the pan of green peas she was shelling on the piazza and smiled, even though it was rather like sunshine glinting through a mist of tears.

"I'll bring out the garden shears, Glad," she said, "and you may cut as many roses as you can reach and make them into nosegays to give to the girls when they go by to school."

"Oh, may I?" The little girl's eyes were shining with joy as she took the big shears from her mother's hand and pulled herself up as far as her helpless limbs would let her. Snip, snip, the sweet blossoms dropped down into the lap of her pink gingham dress.

"No, don't help me, mother," she insisted. "When I reach up like this I feel almost as if I could walk. I shall walk in a few months now, you know—the doctor said I would. It isn't as if I were going to be paralyzed always. I'm getting better every day," she ended, happily.

Her mother dropped a kiss on the little girl's upturned face and laid her hand tenderly on her soft hair. In spite of the illness that had left her so helpless a year before, Gladys looked like the summer epitomized in girlhood. Her eyes reflected the sky's own blue, and her hair caught and held the sunshine as the breezes tossed it about her rosy face.

She wheeled closer to the gate now, leaning forward and looking eagerly up the street.

"It's a quarter after eight. The girls will be coming past on their way to school

soon," her mother said. "I'll finish shelling the peas, Glad, so I can come out and work in the garden near you after they've gone."

"All right. Oh, there's Betty Porter now!" Gladys exclaimed as she held a bunch of the rambler roses high over her head and waved them gaily toward the girl who came flying down the street, her school bag swinging over her shoulder.

"I'm early, Glad," Betty said as she stopped at the gate and perched on the arm of the little invalid's chair. "But then we girls haven't been late for school once, Glad, since you've had to stay home and have waited here for us every morning. Miss Jennings says you've raised the standard of our class in attendance just by having to be away from school yourself, Glad!"

"Oh, did she say that?" Gladys's face shone with happiness. Then she reached toward Betty's school bag. "What's the trouble this morning?" she asked.

"Greatest common divisor and interest," Betty replied, promptly.

"Why, they're not one bit puzzling," Gladys exclaimed. With Betty's help she laid her flowers in a row on top of the gate, opened Betty's arithmetic, and began figuring with pencil and pad. The two heads, Betty's brown and Gladys' golden one, bent over the work.

"It's as easy as anything, Betty, just this way, and so!" Betty's worried frown smoothed itself into a look of relief and understanding. She closed the arithmetic with a bang and flung it back into the bag. "You are such a comfort, Glad!" she exclaimed, as she pinned on her nosegay and started away. "I'll stop on my way home this afternoon and bring you tomorrow's lessons. There's Pegeen coming," she added, a bit scornfully.

Gladys watched with what seemed a little anxiety the slow approach of Pegeen. Her auburn hair, cut short, was untidy. Her step was slow and heavy, and she kept her eyes on the ground as she came. She might have passed without stopping if

Gladys had not reached out her arms, crying:

"Pegeen! Oh, wait a minute, please!"

Pegeen stopped and looked up. Instinctively she put her hand over the ugly tear in her brown serge skirt. Pegeen's mother was so busy washing for the whole town that she seemed never to have time for keeping her own big brood tidy. Pegeen herself, at twelve, was the eldest of the family and spent her time out of school tending the younger ones and ironing the plain clothes. Pegeen was proud, with all the pride of generations of fine Irish ancestors, and she knew that the girls in school looked down upon her, thought her slatternly, and left her out of their fun.

But no one could resist Gladys' sunshine smile.

"Oh, Pegeen, I was waiting for you. I've got such a surprise for you!" At her words Pegeen's freckled face crinkled itself into the merriest kind of laughter. She was pretty with an elfish, eerie kind of charm. Every line of her shabby little figure expressed a joyful eagerness as Gladys twisted herself around and pulled a parcel from the back of her wheeled chair.

"I hope it will fit," she said, anxiously, as she unfolded her surprise. "Mother helped me to make it, and we cut it from an eleven-year-old pattern because you're so small for your age. Isn't it lovely, Pegeen? Not another girl in our class has such a pretty one!"

Gladys held up a pale yellow linen smock, embroidered in cross stitch with soft green shamrock leaves. A border of these outlined the round neck, there was a bunch of the leaves on each pocket and at the wrists, and even the hem had a trailing line of shamrock that looked as if the leaves had been freshly picked from the moist earth and laid there to decorate the forlorn little Irish maid.

"You can put it right on over your waist, Pegeen," Gladys said, "and it is going to

<sup>1</sup>From *Stories for Every Holiday*, by Caroline Sherwin Bailey. Published by The Abingdon Press. Used by permission.

cover up all the worn spots in your skirt and look lovely with the brown. It's early; run in our sitting room and mother will help you put it on."

Pegeen folded the smock in her arms and went up the path to the house. When she came back to Gladys she was quite transformed. The smock fitted perfectly and brought out the bright lights of her hair and her hazel eyes. A brown ribbon tied back her smoothed locks and her face was aglow with happiness.

"I'll look like the other girls now, Glad," she said. "I'll be making some of these smocks myself too if you'll help me. Thank you!" she threw her arms around Gladys's neck.

"I will. Run along to school now, Pegeen," Gladys said. Then another thought flashed into her mind and she put it into words: "Don't tell the girls that I made your smock, Pegeen, if you'd rather not."

Pegeen's eyes flashed. "I'll be telling the girls the first minute I see them," she said. "It'll make them love me to know that you love me," she added softly as she went on to school.

Until the last bell rang Gladys was a queen reviewing the loving ranks of her subjects as her classmates went by to school. Her bright smile brought answering smiles to the faces of two who had been quarreling. She helped one with a difficult bit of French translation, another with the bead work she was doing for her Camp Fire dress. So it was every pleasant day, and when it stormed the girls could wave to Gladys as she sat and watched them in her front window. She was their sun and their rainbow.

The warmer days and the close of school were hard, though, for Gladys. The doctor was positive that she would walk by fall, but she had always been the leader of the girls' vacation fun and it hurt her to be no longer a part of it all. She had only occasional glimpses of the girls, and when she did see them they were mysteriously whispering over some secret plan.

"I suppose it's about their Fourth of July picnic, mother," she said the day before the Fourth. "But I thought they would tell me about it." Quick tears filled her eyes.

Her mother put her hands on the little invalid's cheeks and lifted the sorrowful little face toward hers.

"I know just how hard it is to be left out," she said, "but this is the first Fourth of July, Glad, in all your life that you've had a chance to really be a soldier. Be brave, little girl, and tomorrow you shall wear the colors, your red linen skirt, a white middy, and a new blue hair ribbon—red because you will be brave, white for your goodness all this long shut-in time, and blue for having been so true to your friends."

Gladys clapped her hands.

"I will be a soldier," she cried. "I shall really celebrate Fourth of July!"

Dressed for the day, Gladys wheeled her

chair out into the center of the garden the shining afternoon of the Fourth. The garden itself seemed to be keeping the holiday. The red rambler still flung its trailing splendor over the bower at the gateway, the corn-flowers made bright blue fields here and there, and the white verbena and sweet alyssum lay in stars between. Up and down the street Gladys could see the glorious folds of the Stars and Stripes and she heard an occasional drum beat or the flare of a trumpet.

She had hardly settled herself and begun to feel the spirit of the day when her eyes were caught and held by a procession winding its way down the street. She leaned forward to see better; then her eyes shone with excitement.

"The girls are on their way to the picnic," she thought, "and they are coming down this way so that I can see them. There's Pegeen leading, with a big flag. Wasn't it nice of the girls to choose her to carry the flag? And there's Betty next with such a big basket! Nearly all the girls have packages. I guess they are planning for a lot of supper. I hope they won't go by without stopping, although I can't expect them to think of me when they are on their way to their Fourth of July picnic."

The thoughts raced through Gladys's mind, and before she had time to wheel herself to the gate the Fourth of July picnic procession had reached it. The girls stopped, turned—they were streaming in the gate! Dressed in white with red or blue ribbons, the girls surrounded Gladys's chair while Pegeen knelt at her feet and spread the Stars and Stripes over her.

"We were so afraid that you would find out, Glad," Betty said. "Your mother didn't tell you, did she?"

"We are going to have you for the Goddess of Liberty," Pegeen said.

"And have our Fourth of July picnic here," the other girls explained as they opened baskets and bundles and began the work of transforming the garden into a bit of fairyland.

Soon red and blue lanterns hung from the piazza and the trees. Folds of bunting were festooned from shrub to shrub, and a cloth of the same was laid over the rustic table. The picnic baskets emptied themselves of tongue and ham sandwiches, tied with narrow blue ribbon, glasses of red currant jelly and little round frosted cakes, each with a tiny American flag stuck in the top. Gladys's mother brought out a big glass bowl of lemonade, in which floated crimson cherries, and a box of make-believe cannon firecrackers, each full of red and white peppermint drops.

It was surprising how many games the girls had planned that Gladys was able to play. She was their leader in Hide the Flag, which they played in a circle like Button, Button, in Simon Says Thumbs Up, Charades, Twenty Questions, and Forfeits. Betty went in the house and played the piano so that they could hear it through

the open window and sing "America" and the "Star-Spangled Banner." Then Gladys, still wrapped in the flag, sat at the head of the table as they ate their picnic supper.

"It has been the best Fourth of July I ever had," Gladys said happily, as they all sat quietly in the early dusk, watching an occasional skyrocket burst over the town and the twinkling red and blue lights of the lanterns that shone in the garden.

"Ours too!" Betty said.

"Because we spent it with you," Pegeen added. "We all think you're so brave, and good, and true to us, Glad."

Gladys started, remembering her mother's words. Then she stretched out her hands to the girls.

"O, I do thank you so much," she said, "for helping with my red, white, and blue day!"

### A Song Service

QUIET a rivalry existed between the secondary classes of the Bible school. Each was to present an opening program in turn. Each to give the finest it could possibly arrange. One had given a pantomime, one a picture of a mission station at work, one had dramatized a Bible story, one had given a travlogue with pictures. What could the Alphas do? They just smiled in reply to that question. "Wait and see."

The entire class was seated upon the platform except one, who was at the piano. When the class leader announced that their program was to be a service of song, disappointment shadowed many faces, but as she added, "It will be different from any we have ever had in this school," expectancy and interest were at once awakened.

It surely was different. One of the girls arose and said that the class thought the hymns they all loved would be more interesting if they knew by whom and under what circumstances they were written. She had chosen *Rock of Ages*, and after giving a brief account of the writer, asked all to join in singing the first stanza.

Another girl came forward and gave the author of *Jesus, Lover of My Soul*, and the reason why the hymn came into being. They sang one stanza of that, also.

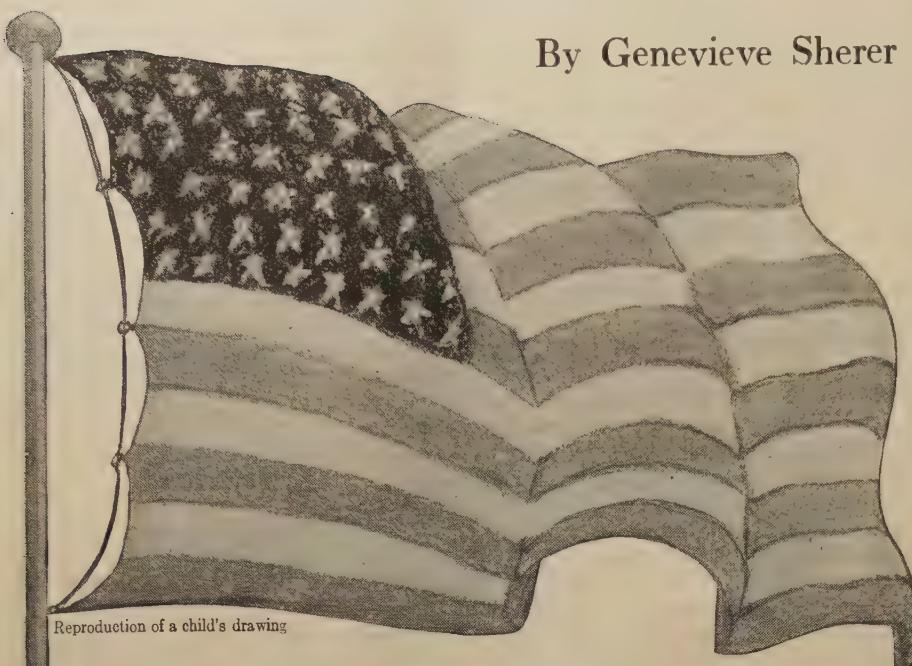
Another song, *From Greenland's Icy Mountains*, was played softly by the pianist as a third Alpha gave its history. Another was hummed lightly by the class as its story was told.

The bits of biography were compressed into a two-minute length, which time included also the story of the way this particular hymn came into existence. The singing was varied, solos, chorus, class, congregation. It was novel and inspiring, and every one enjoyed it. Indeed, among the surprise programs of the summer, this song service was given honorary place.

W. P.

# How the Flag Was Raised

By Genevieve Sherer



Reproduction of a child's drawing

"O H, dear," sighed Frank, "Fourth of July comes on Sunday this year. We can't have any fun at all."

"I'm going to fire my fire-crackers on Saturday," said Jack.

"My father says Monday, the day after the Fourth, is the holiday," said Frank, "so I'm going to wait till Monday, but I hate holidays being put off. Everybody does things at different times and it's no fun. Anyway, Sunday is the real Fourth of July."

"I'm not going to get fire-crackers this year," said Dick.

"You're not!" exclaimed the other in surprise.

"No, the fellows in my class in Sunday school are all going to buy something else that'll last a whole lot longer than fire-crackers."

"What are you going to buy?"

"We're going to put our money together and buy a big new flag, and we're going to have a real flag raising at our school on Sunday. We're going to have a captain who was in France to make a speech, too. I guess it'll be more fun than just firing off crackers."

"Can we go?" asked Jack.

"Sure, you can come if you like."

The Fourth was a beautiful bright day. Dick with his friends, Frank and Jack, reached Sunday school early. Soon many other boys and girls arrived. Every one was dressed either all in red, or white, or blue. Some of the girls' dresses were made of crepe paper and nearly all the hats were of paper. Some of the boys in white

suits wore white caps made like college mortar boards, except that the flat tops instead of being square were shaped like five-pointed stars.

"What are those star-shaped caps for?" asked Jack.

"Wait and you'll see," replied Dick.

When the whole school had assembled the children marched out to the lawn beside the church, singing *The Battle Hymn of the Republic*. In the center of the lawn stood a new flag pole, but no flag waved from it. The children took their places in such a way that those dressed in white and red formed lines to make the stripes of the flag. At one end, toward the back, the boys in blue made the outline of an oblong inside of which stood first a boy in blue then one in white with his star cap, then another in blue, and so on till the blue field of the flag with its white stars was formed.

When this flag made of children was completed, Captain West, in his uniform, stepped to the flag pole and raised the beautiful new flag. As the wind caught its bright folds the village band played *The Star-Spangled Banner* and everybody sang. Then the children, still standing, raised their hands and pledged allegiance to the flag. After that all sat upon the grass, still keeping the flag formation. The youngest children then stepped out in front and recited:

"Our country is America,  
Our Flag red, white and blue,  
And to the Land of Washington  
We ever will be true.  
Then wave the flag,  
And wave the flag,  
And give three loud hurrahs  
For our beloved America,  
And for the Stripes and Stars.  
Hurrah! Hurrah! Hurrah!"

Every one helped to give the hurrahs. The children then sang:

## Our Flag<sup>1</sup>

"Wave our bonny flag on high, Hurrah!  
O, float its bright folds to the sky, Hurrah!  
O, the flag that's brave and true,  
Is the Red, and White, and Blue,  
That's the flag for me, for you, Hurrah!"

"Then hail to the Flag,  
The bonny, bonny Flag!  
With its stars in a field of blue.  
O! long may it wave o'er the free and  
the brave,  
Tis the Flag for me, for you."

These children took their places and another class stepped out and sang:

## Independence Day<sup>2</sup>

(TUNE: Yankee Doodle.)

"One hundred years ago and more,  
By bravest proclamation,  
The people of America  
Declared themselves a nation.  
So our Nation's birthday came,  
Sing in rousing chorus;  
Thus the struggle was begun  
That won our freedom for us."

"July the Fourth, in Seventy-six,  
The bells in every steeple  
Rang out the news: 'This land is free  
And ruled by its own people!'  
Therefore let us on this day  
Sing in exultation;  
Independence Day, Hurrah!  
The birthday of the Nation!"

After this an older girl recited:

## The Flag Goes By

"Hats off.

Along the street there comes  
A blare of bugles, a ruffle of drums,  
A flash of color beneath the sky.  
Hats off,  
The Flag is passing by.

"Blue and crimson and white it shines  
Over the steel-tipped ordered lines.  
Hats off.

The colors before us fly,  
But more than the flag is passing by.

"Sign of a Nation, great and strong,  
To ward her people from foreign wrong,  
Pride, and glory, and honor all,  
Live in the colors to stand or fall.

"Hats off,  
Along the street there comes  
A blare of bugles, a ruffle of drums,  
And loyal hearts are beating high.  
Hats off.

The flag is passing by."—H. H. Bennett.

After reciting this the little girl took her place in one of the white lines, and Captain West, who had raised the flag, stood beside the pole and said:

"Boys and girls, I wish I could tell you,  
so that you would really know, how much

(Continued on page 47)

<sup>1</sup> From *Songs of the Child World*, Vol. I., by Jessie Gaynor. Copyrighted by The John Church Company.

<sup>2</sup> From *Holiday Songs*, by Emilie Pousson. Milton Bradley Co. Publishers. Used by permission.

## Developing a Taste for Good Reading

Continued from page 25

or two children's periodicals; but let these be only the best, and not too many. Our temptation in these days, for our children as well as for ourselves, is to too much periodical reading, and not enough reading in books. In my own home we find *The Youth's Companion* and the weekly Sunday-school papers enough. It is good, again, to get books for the children from libraries: public school, Sunday school or public. But no amount of books borrowed from libraries can take the place of the books which the child should own, and read and re-read until he makes them his own in spirit as well as in property.

Above all, the parents should possess as good a library of their own as they can, and the children should have free access to these books. There is nothing that so moves children to love good books as to have parents that know and love books, and to be left free to read what they may choose from the riches offered by the parents' bookshelves. They will read many books, in part or whole, that are supposedly beyond them, but in so doing they will educate themselves.

The parents should talk over the child's reading with him, not by way of formal examination or inquisition, but in the free exchange of conversation. This is especially wise in the years of the "reading craze" in later childhood and early adolescence, which offers a wonderful opportunity to introduce the child to the really great things, treasures of literature. Many families would raise the whole tone of their life together if more conversation about books and reading took the place of some of the trivial gossip, teasing, petulance, and self-absorption which take up too large a proportion of their table talk.

In a later chapter of this series we shall discuss the place of the Bible in the life of the child. Enough now to say that it holds a preeminent place, not only for its spiritual message and its devotional value, but for its quality as literature and for its relation to the cultural life of the race. One cannot understand the greatest things in English literature who does not know the Bible. Good books of Bible stories should be among the most prized of the child's literary possessions; and in later childhood he should learn to read the Bible itself, and to use it intelligently in his devotional life.

### For Investigation and Discussion

1. The practical uses of reading in our generation. Illiteracy in America, its causes and remedies.
2. The place of books in education. The relative values of books and of observation and personal experience. 95.
3. Name some books that you consider

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to be good reading, and tell why you deem them to be such.

4. Show how one's reading helps to determine his ability to think accurately and to express himself clearly. What are the relative values of thinking in mental pictures and thinking in words?

5. Give examples from various fields—science, history, etc.—of books that do and books that do not possess good literary quality. Give reasons for your judgments in each case.

6. Idealism and realism in literature. Can a book be good literature, or good art, which has a bad point morally? Give reasons for your answer. 88, 95.

7. Observe and report upon the methods of teaching reading in the public schools. Compare with the methods used when you went to school. 93, 94.

8. Educational uses of the public library. The public school and the children's room of the public library. 91, 101.

9. Aims and uses of the Sunday-school library. 91.

10. Find out from the public library in your city what the children of various ages like to read, as evidenced by the books they draw. Is the quality of their outside reading a fair test of the effectiveness of the work of the public school in teaching literature? Give reasons for your answer.

11. How to tell stories. 87, 89, 90.

12. Lists of stories for children. 89, 94.

13. The choice of books for children. 86, 91, 96, 97, 99.

14. What sort of Bible story book do you want—one that uses the words of the Bible only, or one that uses other words. Compare Miss Olcott's, which does the former, with those of Hodges, which do the latter. 92, 98.

15. Reading the Bible as literature. 100.

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Reading is to the mind what exercise is to the body.

—Oliver Goldsmith.

Learn to be good readers.

—Thomas Carlyle.

We should accustom the mind to the best company by introducing it only to the best books.

—Sydney Smith.

The heart of him that hath understanding seeketh knowledge.

—Proverbs 15: 14.

# The Children's Friend

## By Jessie Eleanor Moore

### The Stories the Children Love Best

WHAT story is the favorite of little children? Ask any group of people who have daily contact with children, parents, or teachers, and they will answer without hesitation, "The Three Bears." This may be true, but little Beginners in the church school when given the opportunity for a choice of old stories, have just one plea—"Tell us about the little Lord Jesus." In the public school kindergartens "The Three Bears" holds sway until Christmas, and then these children of many races and many lands, but most of them equally lacking in opportunities for religious education, join the little ones of the church school in the same plea. They voice it a little differently, however. The name has not been made important to them. "Tell us about the Baby," they say. This request will come from groups where there is a good sprinkling of Jewish children. "Why do you never tell that story about the Baby?" asks Jacob. "Did you forget it? Tell it like you did when the Christmas tree was here."

A kindergartner went to a Christmas party at a Children's Shelter to tell the Christmas story. More than six weeks later she went to the institution again on an errand. While waiting she opened the door of the noisy playroom. All the kiddie-kars were in action, likewise the rubber

balls, not to mention the legs and voices of the children. She discovered a small boy at her side immediately. "Say, will you tell that story, you know, like you did at the party?" "Yes," said another who came to support him, "I love it about the camels."

The few other stories of the Children's Friend which are told in the Beginner's Course are close rivals. *Jesus and the Blind Man* is asked for again and again. It is one of the few stories which children under six seem to have power to retell themselves. They will add dramatization, showing how the blind man walked when he could not see and how he came back from the pool "looking and looking." Of course, *Jesus and the Children* is ever a favorite. In retelling, the *Triumphal Entry* may be made the climax, telling the two as one story. One group of Beginners spontaneously stand up, wave their hands above their heads and repeat in chorus-like fashion, "Hosanna! Hosanna! Hosanna in the highest," whenever they see the picture.

These stories of the Children's Friend are part of their heritage. They should be given opportunity to enjoy them in the way they like. There should be time, even in our brief and crowded church-school session, for the retelling of these stories whenever the children ask for one. It is well enough to lay aside the seasonal songs

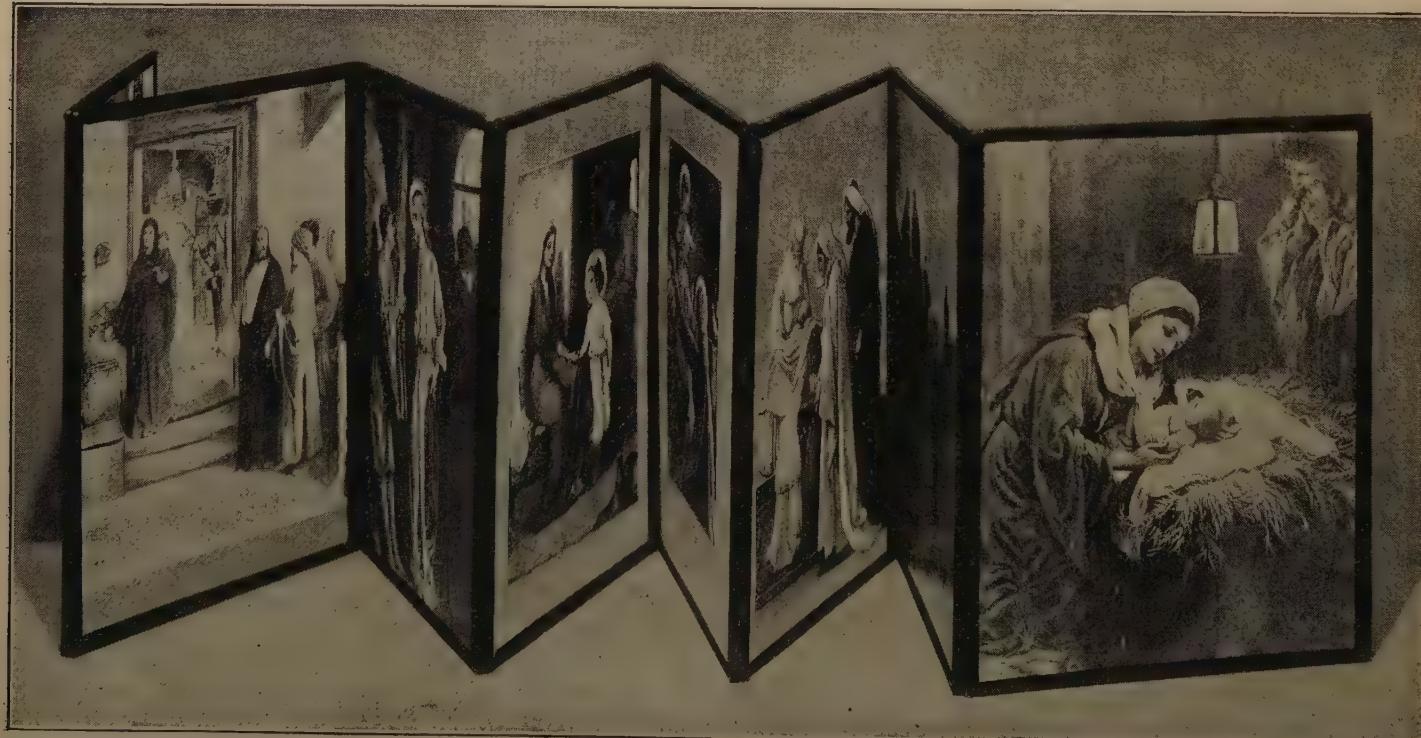
when the time is past, but the Christmas songs—"Away in a manger," "Once a little baby lay," and "Long, long ago on Christmas day," are peculiarly the children's own and belong to every season.

### Make a Scrapbook

Our Beginner's Department has a "Jesus Book," as the children have termed it. Just after the group of stories, entitled *The Loving Care of Jesus*, in the Beginner's Course had been told, the early comers, who have the privilege of helping to get the room in readiness, developed a great fondness for handling the large lesson pictures illustrating these stories. Many of the early moments were spent on the floor at full length just enjoying them with fingers as well as eyes. To save our pictures from becoming quite worn out the heavy, unbreakable and untearable scrap-book was made. Sheets of heavy book-board (8x10) form the basis. The pictures are mounted on both sides of these. Then each card is bound at the top and bottom with Dennison's gummed tape. Next the separate cards are hinged together at the sides so that the book will open and fold up like a screen when finished. If the pictures are not of uniform size the cards which contain the smaller ones may have a pretty shade of mounting paper pasted over them

(Continued on page 48)

*Object Lessons for the Cradle Roll.*—Danielson.



A Home-made Scrapbook

## The Fourth of July the "New Citizenship Day"

(Continued from page 18)

all they should know about this country and its government. When they are twenty, before casting their first ballot, they should all study a short, simple, and interesting textbook on citizenship in America. And then they should be formally initiated into their new rights and duties as citizens.

Might not every community provide for the instruction of all its young people twenty years of age on their privileges, honor, and responsibilities as citizens of this great democracy? And then, to give the right moral and spiritual enthusiasm to the movement, might it not also provide for an inspiring welcome service to each young citizen on the Fourth preceding his or her twenty-first birthday, making this day truly significant for a better citizenship?

In connection with such a "New Citizenship Welcome Service," parades, historical pageants, and floats, patriotic community singing, and concerts might well be arranged. New citizens who come from other lands—citizens by naturalization who have been admitted during the preceding twelve months—should, of course, have a part in such welcome services. And in the parades and pageants they might add features of interest and value by indicating something of their national contribution to American life.

Great progress has been made in making the Fourth "safe and sane." May we not also make it significant? This we can do if we make it effective in creating a better national life. Let us make it not only a day of commemoration of a glorious past, but also a day creative of a better present and a greater future.

By such methods as these indicated above, we would beget a new citizenry, familiar with the principles and laws of our land, and loyal supporters of its ideals. The birthday of the nation would become the citizenship birthday of each new citizen. The day itself would thus gain new significance, and its value in the life of our people would become incalculable.

## How the Flag Was Raised

(Continued from page 44)

our flag meant to the soldiers fighting over in France. No one, I believe, can do that for you, but I can tell you of something that happened one day in France which will show you what the flag did for some of our boys.

"A little group of American soldiers was holding a hill against the enemy. The enemy had a great many more soldiers and they had not been fighting for three days and nights as our soldiers had. They were fresh men who were rested, while our soldiers were worn out. The weather was bitterly cold. A driving sleetstorm had begun. No more of our troops came to help us, as we thought they would. We had scarcely anything left to eat. When every one seemed discouraged and some began to talk of giving up the hill, one boy took out of his pocket a little silk flag.

"Boys," he said, "I'm fighting for this. I'm going to fasten it to that tree stump, and I'm going to keep it flying on this hill till our boys bring another just like it to put there. Who's with me?"

"There was a cheer then. The sight of that flag had brought new courage and new life. There was no more talk of giving up the hill after that. The little silk flag waved proudly till the next day when more of our troops came to relieve

us. And not till a bigger flag was put in its place did its owner put it back in his breast pocket." The flag of children stood, and led by the band all sang "America."

"It was better than fire-crackers, Dick," said Jack.

## Now for a Good Time

(Continued from page 17)

Record what things were most taking and feature them next year. Omit what did not prove helpful, unless the failure lay in your planning. A little ingenuity, mixed with prayer and plentiful work, will make your school and holiday an event and a ministry. There are communities where several schools may unite in a picnic, having dinner separately in sections of some park or wood, and coming together for the afternoon games. Get a good cornetist, a man and a megaphone, and a few events snap-pily introduced, and you will have a fine time! It can be done!

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## The Children's Friend.

JESSIE ELEANOR MOORE.

H. H. LEMMEL.

Long a - go the lit - tle child-ren Gathered close at Je - sus' knee,  
Come and list - en to the sto - ry, Friend of child-ren, still is He,  
  
For His kind - ly smile said gent - ly, "I love them and they love Me."  
List - en then and whis - per soft - ly, "I love Him and He loves me."

Copyright, 1920, by Jessie E. Moore

(Continued from page 46)

first to make a pleasing background. Some of the Beginner's pictures were used, a few colored ones cut from story books and some Perry pictures. (New York Edition—7x9.)

If you have no extra copies of the pictures for the Graded Lessons, Beginner's Course, you will be able to get some of the same subjects from the Perry Pictures Co., Malden, Mass., or the Cosmos Pictures Co., 461 8th Avenue, New York City. The Perry pictures come in three sizes: two-cent size, 5½x8; three-cent size, 7x9; ten-cent size, 10x12.<sup>1</sup>

The Cosmos pictures come in two sizes—two-cent size and five-cent size.

## Suggestive List of Pictures for Scrapbook

Plockhorst—Angels and Shepherds.  
Lerolle—Arrival of the Shepherds.  
Muller—Nativity.  
Feuerstein—The Holy Night.  
Hofmann—Worship of the Wise Men.  
Raphael—Sistine Madonna (detail).  
Raphael—Madonna della Sedia.  
Bodenhausen—Madonna and Child.  
Sichel—Madonna and Child.  
Bouguereau—The Flight into Egypt.  
Mengelberg—Jesus Twelve Years Old on His Way to Jerusalem.  
Zimmerman—Christ and the Fishermen.  
Bida—Christ Healing the Blind Man.  
Bida—Washing the Disciples' Feet.  
Hofmann—Christ Healing the Sick.  
Bida—Jesus by the Sea.  
Plockhorst—Christ Blessing Little Children.  
Hofmann—Christ Blessing Little Children.  
Plockhorst—Christ Entering Jerusalem.  
Hofmann—Christ in Gethsemane.  
Hofmann—Head of Christ.  
It is to be regretted that there are al-

most no pictures of Jesus' childhood. *The Flight into Egypt* and *Jesus Twelve Years Old on His Way to Jerusalem* have been added just to bridge this long gap, although we would not wish to tell the stories. A picture of the Child in the carpenter shop would be charming if a good one could be found. Hofmann's *Christ at Prayer in Gethsemane* always makes a great impression on the children and because of the beautiful face may be added without necessitating any explanation of the events of that time.

## Reviewing the Stories of the Loving Care of Jesus with the Scrapbook

The children were seated on a rug, close about the teacher's knee. On the Sunday when the old familiar stories are retold this cosy, homelike group always seems best. Sometimes the children will come themselves as the stories progress even if they are not invited at the beginning. They seem more ready to talk and give back bits of the stories when gathered close in this way. The scrapbook, with the pictures all together, beginning with the much loved Christmas pictures and ending with Hofmann's *Head of Christ*, make such responses more probable. As they looked at the pictures, sometimes the teacher told a complete story, sometimes one of the older children told one, sometimes the teacher started the sentences, allowing the children to take up the words when they

could, and sometimes they just talked. Often the children, quite spontaneously, began singing an appropriate song. The Christmas songs were all resung with the baby pictures. *Jesus Loves Me*,<sup>2</sup> and the Scripture verse, *We love, because He first loved us*, were used over and over again with the pictures of Jesus helping.

"I wouldn't be afraid to be in that boat," said a little boy as the page turned to show the stilling of the storm.

"Why not?" asked the teacher.

"Because the strongest Man is in that boat," he answered.

"But he's asleep," ventured a little girl.

"O, but he will wake up," said the boy.

Such a bit of understanding conversation made a retelling unnecessary. They gathered still closer as the page turned to show, *Christ Blessing Little Children*. Softly they sang:

"Long ago the little children  
Gathered close at Jesus' knee,  
For his kindly smile said gently,  
'I love them and they love me.'

*The Triumphal Entry* was the next picture.

"I'd like to be that boy walking right in front of the donkey," remarked a small boy, and the other children immediately selected a place for themselves.

As the book closed at the last picture, Hofmann's *Head of Christ*, a little girl breathed softly, "That's the most beautiful one."

Again they sang *The Children's Friend*, and the teacher voiced their feelings in a simple prayer, "Dear Jesus, we love you. We are glad that you are the Friend of little children. Amen."

<sup>2</sup>Songs for Little People. Danielson and Conant.



Artist—Plockhorst

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Jesus and the Children

<sup>1</sup>Send fifteen cents for 1920 catalogue.

## Current Motion Pictures

The following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 4th Ave., New York City.

*The Bottom of the World.* 1 reel. Exchange, Robertson-Cole. Remarks: Second part. Sir Ernest Shackleton's heroic race to the South Pole for scientific research, taking deep sea specimens through eight feet of ice, snow used for drinking water and cooking, frozen seal meat is principal food; penguins, life line stretched from boat; the Endurance frozen in, ship is abandoned, crushed and battered by ice pack, salvaging, provisioning, journey homeward in small boats, dogs working to make trail, camping on piece of ice ten months, Shackleton and companions reach civilization.

*In Happy Alsace.* 1 reel. Producer, Burton Holmes; Exchange, Famous Players-Lasky Corp. Remarks: Vineyard toilers, field of poppies, mountain village of Vosges, family life, tag day in the ancient town of Thaun, celebration of reunion with France, patriotic demonstration.

*Friends of Men.* 1 reel. Producer, Kineto Corp. of America; Exchange, Cinema Classics. Remarks: Kineto Review No. 4. Horses broken in for the work of war, in Arabia, Egypt and Palestine, camels replace the horse as the beast of burden, burros did their bit, mules from Texas, motor ambulances provided to convey the invalids to the convalescent sheds, comrades convalescent horse guided by dog, beef and mutton for the Allies, war babies (lambs and kids), police dogs carrying messages under fire, types of war dogs, sympathy, blinded soldier and French poodle, locating the wounded on the battlefield, munition carriers, dogs and sleighs used for transportation, messengers of the air, homing pigeon, mascots, dogs, lions, bears, monkeys, cats, etc.

*Playthings of Childhood.* 1 reel. Producer, Ford; Exchange, Goldwyn. Remarks: The making of a toy piano; tuning and marking for the keys, assembling and placing the keys in position, making a doll, painting by spraying, putting in eyes, making dolls' shoes, dressmaking, making of circus animals and dolls' house.

*The Stranger's Friend.* 1 reel. Producer, Bray; Pictograph No. 437; Exchange, Goldwyn. Remarks: Scenes showing the activities of the Traveler's Aid Society of New York city, emigrants landing and being cared for, the society's home and its inmates, a war bride and American soldier, wedding performed in the home; master minds of America, the American painter, Childe Hassam at work, new process of etchings. Out of the Ink Well cartoon. In cartoon, cut all scenes of horse heaven.

*Home of the Seminoles.* 1 reel. Producer, Ford; Exchange, Goldwyn. Remarks: Scenery from the Everglades of Florida, showing the life and customs of the Seminoles.

*Heart of the Sky Mountains.* 1 reel. Producer, Prizma; Exchange, Select. Remarks: Yosemite Park, Illionette Falls, Vernal Falls, Nevada Falls and Yosemite, the highest cataract in the world.

*Paris the Beautiful.* 1 reel. Exchange, Cinema Classics, Inc. Remarks: Kineto Review. Parc des Buttes, Chaumont, Museum of the Hotel de Cluny, Church of Saint Etienne-du-Mont, Palace of the Luxembourg, Hotel des Invalides, Dome des Invalides, Bois de Vincennes, Moulin of La Gallette, Lakes of the Bois de Boulogne, Grand Opera National Academy, Rue de l'Abrevoi at Montmartre, Basilique du Sacre-Coeur, Champ-Elysees, Arc de Triomphe, Monceau Square, Petit Palais or Palais des Beaux Arts, Grand Palais, Pont Alexandre III.

*Made Game.* 1 reel. Producer, Ford; Exchange, Goldwyn. Remarks: Showing the making of footballs, boxing gloves, fielder's gloves, catcher's mitt, and baseballs.

*Unconquerable Paris.* 1 reel. Exchange, Cinema Classics, Inc. Remarks: Kineto Review. Scenes of Louvre Palace, Institute of France, the Pont-Neuf, Saint Jacques Tower, Hotel De Ville (City Hall), Pont Au Change, the Seine, etc.

*The White Silence.* 1 reel. Producer, Burton Holmes; Exchange, Famous Players-Lasky Corp. Remarks: A scenic illustrating Whittier's poem, "Snow Bound."

*See-Saw.* 1 reel. Producer, Ford; Exchange, Goldwyn. Remarks: Making of different kinds of saws.

*The Silent Witness.* Bray Pictograph, No. 434. 1 reel. Exchange.

*Falling Waters.* 1 reel. Exchange, Educational Film Corp. of America. Remarks: Robert Bruce scenic.

*Sundown.* 1 reel. Exchange, Educational Film Corporation of America; Remarks: Robert Bruce scenic.

*Bretons of the Sea.* 1 reel. Producer, Prizma; Exchange, Selznick. Remarks: Simple fisherfolk of northwestern France, Danarnenez, in Brittany, one of the most important fishing villages on coast, water front town's point of interest, fleet preparing to go to sea, returning fleet laden with finny spoils, cleaning, repairing, and painting of sail.

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